A glance into the life of the Grand Marja' Taqlīd of the Shī'a World



Āyatullāh al-'Uẓmā al-Ḥājj as-Sayyid 'Alī al-Ḥusaynī as-Seestānī
المرجع الديني الأعلى سماحة آية الله العظمى الحاجّ السّيّد عليّ الحسيني السّيستانيّ

قَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيهِ وَآلِهِ):

(فَقِيـــهٌ وَاحِدٌ أَشَدُّ عَلى إِبْلِيسَ مِنْ أَلْفِ عَابِدٍ)

The Prophet of Islām (Peace be upon him and his family) said:
"One Scholar is more powerful against the Devil than one thousand worshippers."

FOR MORE THAN HALF A CENTURY, THE school of the late Grand Āyatullāh al-Uẓmā al-Ḥājj as-Sayyid Abū al-Qāsim al-Muṣawī al-Khū'ī (May Allāh raise his rank) has been an inexhaustible spring that has

enriched and enlivened Islāmic thought and knowledge throughout the world. From his school graduated hundreds of jurists, scholars, and dignitaries who took it upon themselves to continue his ideological path, which was full of achievements and sacrifices in the service of faith, knowledge, and the society.

Among those, are the outstanding 'Ulamā' of the Ḥawza 'Ilmiyyah, especially those in the holy cities of Najaf and Qum. Some of them have attained the level of Ijtihād – the competence to deduce independent legal judgments - enabling them to assume the office of supreme religious authority. Others have reached lofty levels qualifying them for shouldering the responsibilities of teaching and educating the future generation of scholars.

One of the most distinguished among these towering figures in today's age is His Eminence Grand Āyatullāh al-Uẓmā al-Ḥājj as-Sayyid 'Alī al-Ḥusaynī as-Seestānī. He ranks among the brightest, most qualified and knowledgeable of Imām al-Khū'ī's (May Allāh raise his status) students.

1. His Birth and Upbringing

His Eminence, Āyatullāh al-'Uẓmā al-Ḥājj as-Sayyid 'Alī al-Ḥusaynī as-Seestānī was born in 1349 A.H. (1928) in the month of Rabī' al-Awwal in the holy city of Mashad, Irān, where the sacred shrine of Imām 'Alī ibn Mūsā al-Riḍa (Peace be upon him) is located. His father was one of the devout Scholars of his region, and in order to help his son continue his Islāmic studies and to gain a deeper knowledge of the Islāmic sciences, he introduced him to the 'Ulamā and scholars of the Ḥawza 'Ilmiyyah.

Āyatullāh al-'Uẓmā as-Seestānī began his introductory 'Arabic studies, including eloquence *(Balāgha)*, in Khurasān under the renowned teacher of 'Arabic, Muḥammad Taqī Ādib Nīshaburī. He

also studied jurisprudence *(Fiqh)*, principles of jurisprudence *(Ūsul)*, logic *(Manṭiq)*, and beliefs *(Aqāid)* under the great ‘Ulamā and teachers of Khurasān. It was in this city that he took part in Dars-e-Khārij (the highest level of studies in the Ḥawza). At this time, he also benefited from the presence of Allāmah Muḥaqqiq Mīrzā Mahdī Isfahānī (May Allāh sanctify his spirit).

In order to advance further and complete his studies, he traveled to the city of Qum in 1368 A.H. (1948), so as to benefit from the ‘Ulamā of the grand Ḥawza in this city. The Ḥawza ‘Ilmiyyah of Qum was at that time under the supervision and guidance of the sole Marja‘ of the Shī‘a world, namely Āyatullāh al-‘Uẓmā as-Sayyid al-Hājj Ḥusayn Burūjerdī (May Allāh raise his rank).

Āyatullāh Seestanī who was present in the lessons of Fiqh and Usūl, which at that time were being taught by Āyatullāh Burūjerdī, was quickly recognized as the brightest student in the fields of Fiqh, Usūl, and Rijāl. He also took part in the classes of Āyatullāh al-Uẓmā Ḥujjat Kūhkumrāī and other teachers and scholars in order to quench his thirst for knowledge.

As-Sayyid as-Seestānī excelled his peers, especially in the force-fullness of his interjections, his quick wit, research in jurisprudence, biographies of the transmitters of aḥādith, and his keeping abreast with many theories in different fields of the theological sciences.

In the year 1371 A.H. (1951), Āyatullāh Seestānī once again moved, this time to Najaf al-Ashraf. At that time, the Ḥawza of Najaf was blooming and was full of splendor and glory. He took part in the classes that were being offered and learnt the various Islāmic sciences from the most well known ‘Ulamā of that time.

For more than 10 years he took part in the lessons of Āyatullāh al-Uẓmā al-Ḥājj as-Sayyid Abū al-Qāsim al-Mūsawī al-Khū’ī (May Allāh be pleased with him). At this time, he also attended the lessons taught by Āyatullāh al-‘Uẓmā as-Sayyid Moḥsin al-Ḥakīm

(May Allāh sanctify his spirit). He also finished one complete course in Usūl al-Fiqh under the auspices of Āyatullāh al-'Uẓmā al-Shaykh Ḥusayn Ḥilli (May Allāh be pleased with him).

In the year 1380 A.H. (1960), in recognition of his achievements, he was awarded the distinction certifying that he had attained the level of Ijtihād - deduction of legal judgment in matters of religion, by Imām al-Khū'ī and again, by al-Shaykh al-Hillī.

In the same year, he was awarded certification by the distinguished traditionalist and scholar al-Shaykh Āghā Buzurg al-Ṭehrānī testifying to his skill in the science of 'Ilm al-Rijāl, or research into the biographies of the narrators of aḥādith. He achieved this grand status when he was a mere 31 years of age!

In the year 1381 A.H. (1961), after years of studies and participating in the lessons of Usūl, Fiqh, and Manṭiq in the Ḥawzas of Mashad, Qum, and Najaf he started to teach his own lessons in Dars-e-Khārij, revolving around the book, *al-Makāsib* by Shaykh Ansāri (May Allāh be pleased with him). After teaching Dars-e-Khārij based on the framework found in al-Makāsib for years, he advanced his lessons onto a higher level by teaching from the book *Urwatul Wuthqā*.

2. His Comparison Between the Various Schools of Thought

In order to put forward a sound study for any subject, as-Sayyid as-Seestānī compares his findings with those of al-Mīrzā Mahdī al-Isfahānī, representing the Mashhad school of thought, as-Sayyid al-Burūjerdī of Qum, and of as-Sayyid al-Khū'ī and al-Shaykh Ḥussaīn al-Hillī representing Najaf.

3. His Juristic Methodology

His juristic methodology has the following distinct characteristic: C*omparative Jurisprudence between Shī'a and Sunnī.*

Familiarizing oneself with the Sunnī juristic thought, contemporary to the time of the text such as Imām Mālik's *"al-Muwattā"* or Abū Yūsuf's *"al-Khirāj",* make clear to us the opinions and goals of the A'immah (Peace be upon them) at those times. Making use of modern-made laws in certain juristic respects, as is the case with his reference to Irāqī, Egyptian and French laws when he discusses the topic of *"Contract of Sale and Right of Withdrawal",* widens one's scope in analyzing juristic principles, its goals, and expands its practical use.

4. His Inventiveness of Approach

Unlike traditional clerics who follow literally what they have been taught, as-Sayyid as-Seestānī's approach to juristic principles is characterized by lending weight to some of these principles by re-interpreting them. To give an example, the principle of *Izlām* (compulsion) is expounded by some jurists as follows: *"A practicing Muslim may make use of the laws of other Islāmic Schools of Thought insofar as his personal interest is best served even though his school of thought does not approve it."*

As-Sayyid as-Seestānī interprets such a practice on the basis of respect (ihtirām) i.e. showing respect for other peoples' laws and opinions. He has based his interpretation on the freedom of expression, like when we say, "Everyone has his/her own way of conducting marriage"; hence "the lawfulness of marriage of a polytheist".

5. His Examining the Text in its Social Context

Investigating the text in its social climate and the circumstances surrounding it helps us to arrive at a better understanding of it and leads to deducing a sound legal judgement.

Such is the approach of as-Sayyid as-Seestānī for example when he tackled the ḥadīth of the Holy Prophet (Peace be upon him and his

family) at Khaybar forbidding the eating of donkey meat. As-Sayyid as-Seestānī's interpretation was that such was prohibition is confined to that particular incident at that point in time. The evidence he puts forward is that the Prophet's forbidding was due to a military requirement, in that the donkey was a means of transportation and protecting it was needed to serve that purpose. Hence, no extrapolation should be made from it at a later time since circumstances have changed.

6. His Expertise in the Tools of Deduction

This great Marja' is of the opinion that a jurist cannot be called as such until he has acquired all the necessary qualifications to enable him to be one. Among such vehicles is the mastery of Arabic, full knowledge of the traditions of the Prophet and his Progeny (Peace be upon all of them) and detailed accounts of their narrators - for the science of *'Ilm al-Rijāl* (biographies of transmitters of ḥadīth) is a prerequisite for the jurist to achieve authenticity.

In this respect he holds many opinions which may go against what is universally held. He also stresses the importance of familiarizing oneself with the different compilations of ḥadīth and their different copies to ensure knowledge about the author as regards to the accuracy, authenticity, and the manner of compiling.

7. His Character

Those who come into close contact with as-Sayyid as-Seestānī will discover that he is endowed with ideal spiritual traits. Of these are the following:

1. Fairness and respect for the other opinion. Based on his love for science and knowledge, interest in arriving at the truth, and upholding freedom of expression and the constructive word, he is constantly reading in order to acquaint himself with the different opinions - whether they are expressed by well-known scholars or

less known ones. Thus, he may quote an opinion expressed by al-Shaykh Muḥammad Riḍā al-Muḍhaffar in his book *"Usūl al-Fiqh"* (Fundamentals of Jurisprudence); and by the same token he may take the liberty of alluding to another opinion which he admires, though it may belong to a peer, rival, friend, or a less famous scholar.

2. Etiquette of debate: His manner of conducting a debate or discussion is a far cry from the heated, aimless, time wasting arguments that others indulge in. He never resorts to silencing others, interrupting them or belittling their contribution to the subject that is to be discussed. No matter who the other side is - teacher, or student – and he always uses polite words to address them. Thus, he adopts an appropriate approach in handling any category without overstepping the line of courtesy and good manners in order to preserve the integrity and respect of those involved.

3. Manners of the Teacher: Teaching is not simply a paid profession - if it is not coupled with the concern for the advancement of the student and showing love and affection for him, then the teaching process will be devoid of its noble aims and objectives in producing a committed, well-mannered generation, fully aware of their responsibilities towards themselves and the society in general. As-Sayyid as-Seestānī is considered among the elite, just like as-Sayyid al-Ḥakīm and as-Sayyid al-Khū'ī who viewed teaching as an heavenly obligation which must be fulfilled to the best ability of the teacher. Thus, he constantly reminds his students to spare no effort in asking about everything, however trivial it may seem to them, such as inquiring about the number of pages in a book, so that they may get used to close contact with the teacher. Moreover, he often encourages them to compare his study and research with the others in the same field, with a view to find out their strengths and weaknesses.

4. Godfearing and Piety: There is a striking phenomenon that the majority of scholars and great men seem to share, in that they do not allow controversy and disputes to get between them. Such a stand has proven to be wise since they have been necessitated by the concern for the public interest. Indeed, "*…at times when innovations threaten to creep into the religion, it isincumbent on the scholar to put his knowledge to use in the defence of faith - otherwise Allāh will take away the light of belief of the scholar,"*as the Prophet of Islām (Peace be upon him and his family) had put it.

When trials and tribulations are deployed to serve the personal ends of a scholar, or the community experiences propaganda warfare fanned by mutual enmity and envy, the 'Ulamā' of the Ḥawza 'Ilmiyyah, one of them being as-Sayyid as-Seestānī, prefer silence and refrain from entering the conflict.

Such was the state of affairs in the aftermath of the death of as-Sayyid al-Hakīm and as-Sayyid al-Burūjerdī, and history repeated itself after the departure of the Guardian of the Ḥawza 'Ilmiyyah, as-Sayyid al-Khū'ī where competition and jockeying for titles and positions became widespread.

Furthermore, as-Sayyid as-Seestānī's contentment and humility is reflected in his simple attire, the small house in which he lives (but does not own) and the simple furniture therein.

5. His ideological production: As-Sayyid as-Seestānī is not a jurist so to speak. Rather, he is a highly educated man who keeps in touch with modern visions with regard to the development of political and economic thought. He has very good ideas in the realm of administrative theory, as well as social thought that is compatible with modern progress. With all this in perspective, he views the dispensation of religious edicts as a right of the Islamic society.

6. Office of the supreme religious authority: Some scholars of the Najaf center for theological studies (Ḥawza an-Najaf) were quoted as saying that after the death of as-Sayyid Nasrullāh al-Mustanbit, they advised the late as-Sayyid al-Khū'ī to groom someone for the office of the supreme religious authority and the guardianship and overseeing of the Najaf Ḥawzah. The choice fell on as-Sayyid as-Seestānī for his excellence, knowledge, and impeccable character. Accordingly, he started leading the prayer in Imām al-Khū'ī's masjid, al-Khadra, during the lifetime of his late teacher, and writing and compiling his annotation based on as-Sayyid al-Khū'ī's "Islamic Laws."

After the passing away of Marjā' Taqlīd of the Shī'ā world, and the Guardian of the Ḥawza 'Ilmiyyah, the Late Āyatullāh al-Uẓmā al-Ḥājj as-Sayyid Abū al-Qāsim al-Khū'ī, Āyatullāh al-'Uẓmā al-Ḥājj as-Sayyid 'Alī al-Ḥusaynī as-Seestānī was among the six people who were permitted to take part in his funeral and performed the services on the deceased.

8. Works of this Scholar

Āyatullāh Seestanī, for close to 40 years, has been continuing the important task of teaching Dars-e-Khārij in Fiqh and Usūl, and Rijāl, and the fruits of his struggle for knowledge and his accomplishments have been preserved in writing (now numbering over 40 books). Many of these books have been translated into the various world languages including; English, Urdu, Gujarati, Turkish, and others.

9. Books translated into English

1. Islāmic Laws (Translation of Tawḍhiul Masā'il).
2. Manāsek Ḥajj.
3. Contemporary Legal Rulings in Shī'i Law.
4. Jurisprudence Made Easy.
5. Simplified Islāmic Laws for Youth and Young Adults.

6. A Code of Practice for Muslims in the West
7. Rules Relating to the Deceased: Condensed Version.
8. Rules Relating to the Deceased: Philosophy and Aḥkām.

Āyatullāh al-‘Uẓmā al-Ḥājj as-Sayyid Abū al-Qāsim al-Mūsawī al-Khū’ī
and
Āyatullāh al-‘Uẓmā al-Ḥājj as-Sayyid ‘Alī al-Ḥusaynī as-Seestānī

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

﴿اَلْحَمْدُ لِلّٰهِ ٱلَّذِي لاَ يَبْلُغُ مِدْحَتَهَ ٱلْقائِلُونَ وَ لا يُحْصِي نَعْمائَهُ ٱلْعادُّونَ وَ لاَ يُؤَدِّي
حَقَّهُ ٱلْمُجْتَهِدُونَ اَلَّذِي لَيْسَ لِصَفَّتِهِ حَدٌّ مَحْدَودٌ وَ لاَ نَعْتٌ مَوْجُودٌ وَ ٱلصَّلاَةُ وَ
ٱلسَّلاَمُ عَلىٰ خَيْرِ خَلْقِهِ وَ أَشْرَفِ بَرِيَّـــتِهِ مُحَمَّدٍ وَ آلِهِ ٱلطّاهِرِينَ لاَ سِيَّما بَقِيَّةُ
اللهِ فِي ٱلْأَرْضِيينَ وَ لَعْنَةُ اللهِ عَلىٰ أَعْدَائِهِمْ أَجْمَعِينَ إِلى قِيامِ يَوْمِ ٱلدِّين﴾

Remembering Death

Before a believer approaches the final moment of his/her life and death overtakes him, it is necessary that he wakes up from the state of negligence and prepares for the final everlasting place. This way he will be able to avoid bewilderment and the fear of the so-called untimely death.

At the time of leaving this world, as attested to by the Qur'ān, a person will be in one of two states - either he will be of the *Companions of the Right,* or of the *Companions of the Left*[1]. If he is counted amongst the Companions of the Right, he will be in a good, final state, but if he is one of the Companions of the Left, he will be of those who has suffered a great loss.

At this point it is appropriate that we start this discussion by quoting Aḥādīth from the Ma'ṣūmīn (Peace be upon them all) on the preparation for death.

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[1] For a better understanding of the *"Companions of the Right"* and the *"Companions of the Left"* please refer to the Holy Qur'ān, Sūrah Wāqiah (56), Āyāt 7-56.

Who is the Cleverest Believer?

١. سُئِلَ رَسُولُ اللهِ (صلى الله عليه وآله) أَيُّ الْمُؤْمِنِينَ أَكْيَسُ؟ قَـــالَ: أَكْـــثَرُهُمْ ذِكْـــراً لِلْمَوْتِ وَ أَشَدُّهُمْ اسْتِعْدَاداً لَـــهُ.

1. The Messenger of Allāh (Peace be upon him and his family) was once asked, "Who is the cleverest of the believers?" He replied, "The person who remembers death more than others, and the one who has prepared himself for it (more than others)." *(Biḥār al-Anwār, Volume 6, Page 126)*

٢. قِيلَ لأَمِيرِ الْمُؤْمِنِينَ (عليه السلام): مَا الاسْتِعْدَادُ لِلْمَوْتِ؟ فَقَـــالَ (عليه السلام): أَدَاءُ الْفَرَائِضِ وَ اجْتِنَابُ الْمَحَارِمِ وَ الاشْتِمَالُ عَلى الْمَكَارِمِ, ثُمَّ لاَ يُبَالِي أَوْقَـعَ عَلى الْمَوْتُ أَوْ وَقَعَ الْمَوْتُ.

2. Someone once asked Amīr al-Mo'minīn (Peace be upon him), "What is the best way to prepare for death?" He (Peace be upon him) said, "One should fulfill the obligatory acts, abstain from the forbidden, and exhibit exalted morals. At that point, one should not be concerned whether he falls upon death or death falls upon him." *(Biḥār al-Anwār, Vol. 6, Pg. 126)*

٣. عَنْ مَحْمُودِ بْنِ لَبِيدٍ أَنَّ رَسُولَ اللهِ (صلى الله عليه وآله) قَالَ: شَيْئَانِ يَكْرَهُهُمَا ابْـــنُ آدَمَ: يَكْرَهُ الْمَوْتَ وَ الْمَوْتُ رَاحَةٌ لِلْمُؤْمِنِ مِنَ الْفِتْنَةِ، وَ يَكْرَهُ قِلَّةَ الْمَالِ وَ قِلَّةُ الْمَالِ أَقَلُّ لِلْحِسَابِ.

3. Maḥmūd ibn Labīd relates that the Messenger of Islām (Peace be upon him and his family) said, "There are two things that the son of Ādam dislikes: death, even though death is ease for the believer from trials and tribulations; and a reduction in wealth even though in the reduction of wealth, lies a lessening in one's accountability." *(Biḥār al-Anwār, Volume 6, Page 128)*

٤. قَالَ النَّبيُّ (ﷺ) : أُذْكُرُوا هَادمَ اللّذّات، فَقِيلَ: وَ مَا هُوَ يَا رَسُـــولَ اللهِ؟ فَقَالَ: اَلْمَوْتُ فَمَا ذَكَرَهُ عَبْدٌ عَلى الْحَقِيقَةِ فِي سَعَةٍ إلاَّ ضَاقتِ عَلَيْـــهِ الدُّنْـــيَا، وَ لاَ فِي شِدَّةٍ إلاَّ اتَّسَعَتْ عَلَيْهِ. وَ الْمَوْتُ اَوَّلُ مَنْزِلٍ مِنْ مَنَـــازِلِ الآخِرَةِ، وَ آخِرُ مَنْزِلٍ مِنْ مَنَازِلِ الدُّنْـــيَا، فَطُوْبَى لِمَنْ أَكْرَمَ عِنْدَ الـــنُّزُولِ بِأَوَّلِهَا، وَ طُوبَى لِمَنْ أَحْسَنَ مُشَايعَتُهُ فِي آخِرِهَا، وَ الْمَوْتُ أَقْرَبُ الأَشْيَاءِ مِنْ بَنِي آدَمَ وَ هُوَ يَعُدُّهُ أَبْعَدَ، فَمَا أَجْرَأَ الإِنْسَانَ عَلى نَفْسِهِ وَ مَا أَضْعَفَـــهُ مِنْ خَلْقٍ! وَ فِي الْمَوْتِ نَجَاةُ الْمُخْلِصِينَ وَ هَلاَكُ الْمُجْرِمِـــينَ وَ لِذَلِـــكَ اشْتَاقَ مَنِ اشْتَاقَ إلى الْمَوْتِ وَ كَرِهَ مِنْ كَرِهَ.

4. The Messenger of Allāh (Peace be upon him and his family) said, "Remember the destroyer of pleasures." Someone asked him, "And what is that, O' Messenger of Allāh?" He said, "It is death. No servant remembers it according to its reality in times of ease without the world losing its pleasure for him, nor in times of difficulty without it giving him ease. Death is the first stage of the next life, and the last stage of the stages of this world. Fortunate is he who is respected and welcomed in the first stage, and who has good company in the last stage. Death is the nearest thing to the descendants of Adam, while he considers it the furthest thing. How bold man is with regard to himself, and how weak of a creation is he! In death there is salvation for the sincere, and annihilation for the wicked, and that is why one who desires death, desires it, and one who dislikes death, dislikes it." *(Biḥār al-Anwār, Volume 6, Page 133)*

٥. قَالَ رَجُلٌ لأَبِي ذَرٍّ (رَحِمَهُ اللهُ) : مَا لَنَا نَكْرَهُ الْمَوْتَ؟ قَالَ: لأَنَّكُـــمْ عَمَرْتُمُ الدُّنْيَا وَ خَرَبْتُمُ الآخِرَةَ فَتَكْرَهُونَ أَنْ تَنْتَقِلُوا مِنْ عِمْرَانٍ إلى خَرَابٍ،

قِيلَ لَهُ: فَكَيْفَ تَرَى قُدُومَنَا عَلى اللهِ؟ قَالَ: أَمَّا الْمُحْسِنُ فَكَالْغَائِبُ يَقْــدِمُ عَلى أَهْلِهِ، وَ أَمَّا الْمُسِيءُ فَكَالآبِقِ يَقْدِمُ عَلى مَوْلَاهُ. قِيلَ: فَكَيْفَ تَـــرَى حالَنَا عِنْدَ اللهِ؟ قَالَ: اعْرَضُوا أَعْمَالَكُمْ عَلى كِتَابِ اللهِ تَبَارَكَ وَ تَعَـــالى: ((إِنَّ الأَبْرَارَ لَفِي نَعِيمٍ وَ إِنَّ الْفُجَّارَ لَفِي جَحِيمٍ)) قَالَ الرَّجُـــلُ: فَـأَيْنَ رَحْمَةُ اللهِ؟ قَالَ: إِنَّ رَحْمَةَ اللهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ.

5. A man one asked Abū Dharr, “Why do we dislike death?” Abū Dharr (Allāh’s blessings be upon him) replied, “You do not like death because you have built and established the world and ruined the hereafter. So you dislike moving from the established to the ruined.” Someone said to him, “How do you see our return to Allāh ﷻ?” He replied, “As for the pious (person), it is like a traveler returning to his family, and as for the wicked, it is like a runaway slave returning to his master.” He was questioned, “How do you see our situation with Allāh ﷻ?” He replied, “Compare your actions to (what is written in) the Book of Allāh ﷻ, *'Verily the good doers are enjoying blessings, and verily the evil doers are in Hell*” The man said, “So where is Allāh’s mercy?” He said, “Verily the Mercy of Allāh ﷻ is near those who do good.”*(Biḥār al-Anwār, Volume 6, Page 137)*

٦. عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ: قَالَ رَسُولُ اللهِ (صلى الله عليه وآله): اَلنَّاسُ اثْنَانِ: وَاحِدٌ أَرَاحَ وَ آخِرُ إِسْتَرَاحَ، فَأَمَّا الَّذِي اسْتَرَاحَ فَالْمُؤْمِنُ إِذَا مَاتَ اسْتَرَاحَ مِـــنَ الدُّنْـــيَا وَ بَلائِهَا، وَ أَمَّا الَّذِي أَرَاحَ فَاكَافِرُ إِذَا مَـــــاتَ أَرَاحُ الشَّـــجَرَ وَ الدَّوَابَّ وَ كَثِيراً مِنَ النَّاسِ.

6. Imām Muḥammad al-Bāqir (Peace be upon him) relates that the Messenger of Allāh (Peace be upon him and his family) said, “People are of two types: one group is pleased by death, while the other one makes others pleased by their death. As for he who is

pleased by death, he is the true believer, who by dying, is relieved from the trials and tribulations of the world. And as for the one whose dying makes others pleased, he is the non-Believer who by dying, has relieved the trees, animals, and many people." *(Biḥār al-Anwār, Volume 6, Page 151)*

٧. عَنْ أَبي عَبْدِ اللهِ (عليه السلام) قَالَ: قَالَ رَسُولُ اللهِ (صلى الله عليه وآله): اَلْمَوْتُ كَفَّارَةٌ لِذَنْبِ الْمُؤْمِنِينَ.

7. Imām as-Ṣādiq (Peace be upon him) narrates from the Messenger of Islām (Peace be upon him and his family), "Death is an atonement for the sins of a believer."*(Biḥār al-Anwār, Volume 6, Page 151)*

٨. عَنِ الرِّضَا (عليه السلام) عَنْ آبَائِهِ (عليهم السلام) قَالَ لَمَّا حَضَرَتْ الْحَسَنِ بْنِ عَلِيٍّ (عليه السلام) اَلْوَفَاةَ بَكَى، فَقِيلَ: يَا بْنَ رَسُولِ اللهِ أَتَبْكِي وَ مَكَانُكَ مِنْ رَسُولِ اللهِ (صلى الله عليه وآله) مَكَانُكَ الَّذِي أَنْتَ بِهِ، وَ قَدْ قَالَ فِيكَ رَسُولُ اللهِ (صلى الله عليه وآله) مَا قَالَ، وَ قَدْ حَجَجْتَ عِشْرِينَ حُجَّةً مَاشِياً، وَ قَدْ قَاسَمْتَ رَبَّكَ مَالَكَ ثَلاَثَ مَرَّاتٍ حَتَّى النَّعْلَ وَ النَّعْلَ؟ فَقَالَ (عليه السلام): إِنَّمَا أَبْكِى لِخِصْلَتَيْنِ: لِهَوْلِ الْمُطَّلَعِ، وَ فِرَاقَ الأَحِبَّةِ.

8. Imām al-Riḍā (Peace be upon him) narrates from his forefathers that when the time of death of Imām Ḥasan al-Mujtabā (Peace be upon him) approached, the Imām fell into tears. Someone said, "O' son of the Messenger of Allāh, why are you crying though your position with the Prophet is what it is and the Prophet has said about you what he has said. In addition to this, you have performed the Ḥajj twenty times walking; and three times in your life, you split your wealth and gave half of it in the way of Allah ﷻ, even so much as your shoes?!" The Imām replied, "I am crying for two

reasons; because of fear of death and because of separation from those whom I love." *(Biḥār al-Anwār, Volume 6, Page 160)*

The Reality of Repentance for One's Sins

The second stage for the person who sees the signs of death approaching is to repent for his sins. If a person succeeds in asking forgiveness for the sins that he has committed, his status is just as the one who had not committed any sins.

١. عَنِ الرِّضَا (عليه السلام) عَنْ آبَائِهِ (عليهم السلام) قَالَ: قَالَ رَسُولُ اللهِ (صلى الله عليه وآله)
:اَلتَّائِبُ مِنْ الذَّنْبِ كَمَنْ لاَ ذَنْبَ لَهُ.

1. In a ḥadīth from 'Alī ibn Mūsā al-Riḍā (Peace be upon him) from his forefathers, quoting the Messenger of Islām (Peace be upon him and his family), it is stated that, "The person who repents from his sins is like the one who had not committed a sin at all." *(Biḥār al-Anwār, Volume 6, Page 21)*

However, asking for forgiveness for one's sins has specific conditions that must be noted:

٢. قَالَ (عليه السلام) لِقَائِلٍ بِحَضْرَتِهِ: أَسْتَغْفِرُ اللهَ. ثَكَلَتْكَ أُمُّكَ، أَ تَدْرِي مَا الاسْتِغْفَارُ؟ إِنَّ الإِسْتِغْفَارَ دَرَجَةُ الْعِلِّيينَ وَ هُوَ اسْمٌ وَاقِعٌ عَلى سِتَّةِ مَعَانٍ، أَوَّلُهَا النَّدَمُ عَلى مَا مَضى، وَ الثَّانِي أَلْعَزْمُ عَلى تَرْكِ الْعَوْدِ إِلَيْهِ أَبَداً، وَ الثَّالِثُ أَنْ تُوَدِّىَ إِلى الْمَخْلُوقِينَ حُقُوقَهُمْ حَتَّى تَلْقى اللهَ أَمْلَسَ لَيسَ عَلَيْكَ تَبِعَةٌ، وَ الرَّابِعُ أَنْ تَعْمِدَ إِلى كُلِّ فَرِيضَةٍ عَلَيْكَ ضَيَّعْتَهَا فَتُوَدِّىَ حَقَّهَا، وَ الْخَامِسُ أَنْ تَعْمِدَ إِلى اللَّحْمِ الَّذِي نَبَتَ عَلى السُّحْتِ فَتُذِيبَهُ بِالأَحْزَانِ حَتَّى يَلْصِقَ الْجِلْدُ بِالْعَظْمِ وَ يَنْشَأَ بَيْنَهُمَا لَحْمٌ جَدِيدٌ، وَ السَّادِسُ أَنْ تَذِيقَ

الْجِسْمَ أَلَمَ الطَّاعَةِ كَمَا أَذَقْتَهُ حَلاَوَةَ الْمَعْصِيَةِ، فَعِنْدَ ذَالِكَ تَقُولُ: أَسْتَغْفِرُ اللهَ.

2. Amīr al-Mo'mīnīn (Peace be upon him) said to a person who, while in his presence said *Astagfirullāh*: "May your mother lose you! Do you know what it means to repent? Repentance is the level of people of a high position. It is a word that comes for six meanings. The first is to repent over the past; the second is to make a firm determination never to revert to it; the third is to discharge all the rights of people so that you may meet Allāh ﷻ clean with nothing to account for; the fourth is to fulfil every obligation which you ignored (in the past) so that you may now do justice with it; the fifth is to aim at the flesh that grew as a result of unlawful earning, such that you may melt it by grief (of repentance) till the skin touches the bone and new flesh grows on top of it; and the sixth is to make the body taste the pain of obedience as you (previously) made it taste the sweetness of disobedience. At that time you may say: Astagfirullāh." *(Biḥār al-Anwār, Volume 6, Page 37)*

⟪ Rules Regarding the Writing of a Will ⟫

Now that we have become familiar with some of the traditions concerning the remembrance of death and repentance for one's sins, it is appropriate to discuss another topic of great importance that must be reviewed before one's death – namely, the writing of a Will.

One of the most important topics, which has been greatly emphasized in Islām, is the writing of the Will. It has been narrated by Imām Ja'far as-Ṣādiq (Peace be upon him) that:

(مَنْ مَاتَ بِغَيْرِ وَصِيَّةٍ مَاتَ مِيتَةً جَاهِلِيَّةٍ)

"One who dies without a Will, dies the death of one during the days of Ignorance (Pre-Islāmic age)." *(Wasā'il al-Shī'a, Volume 19, Page 259)*

(لاَ يَنْبَغِي أَنْ يَبِيتَ إِلاَّ وَ وَصِيَّةً تَحْتَ رَأْسِهِ)

In another ḥadīth, it is mentioned that it is better that when a Muslim intends to go to sleep, he keeps his Will underneath his pillow. *(Wasā'il al-Shī'a, Volume 19, Page 258)*

In a ḥadīth narrated by Abī Ṣabāh Kanānī, Imām Ja'far as-Ṣādiq (Peace be upon him) was asked regarding the reality and truth about the Will, and he replied, "This is an issue which is firmly rooted (in Islām), and is a necessity for every Muslim." *(Wasā'il al-Shī'a, Volume 19, Page 257)*

The Correct Will in Islām

With all the emphasis that has been placed on the writing of a Will, it is also necessary to learn the correct procedure of writing a Will,

as taught to us by the Prophet and the Infallible A'immah (Peace be upon them). A correct Will is the one in which when one goes through it, he is satisfied that the rights of each of the inheritors have been observed, and none of them have been placed in a loss or disadvantage.

١. عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ (عليه السلام) عَنْ آبَائِهِ (عليهم السلام) قَالَ: قال عَلِّـــيٌّ (عليه السلام) مَنْ أَوْصَى وَ لَمْ يَحَفْ وَ لم يُضَارَّ كَانَ كَمَنْ تَصَدَّقَ فِي حَيَاتِهِ.

1. Ja'far ibn Muḥammad (Peace be upon him) narrates from his fore-fathers (Peace be upon all of them) that 'Alī (Peace be upon him) said, "The reward of a person who writes a Will in which there is no oppression or injustice and no one is put in a disadvantage or loss, is just as a person who spent all of his wealth (in the way of Allāh ﷻ) during his life." *(Wasā'il al-Shī'a, Volume 19, Page 264)*

٢. عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ (عليه السلام) عَنْ أَبِيهِ (عليه السلام) قَالَ: مَنْ عَدَلَ فِي وَصِيَّتِهِ كَانَ كَمَنْ تَصَدَّقَ بِهَا فِي حَيَاتِهِ وَ مَنْ جَارَ فِي وَصِيَّتِهِ لَقَى اللهَ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ وَ هُوَ عَنْهُ مُعْرِضٌ.

2. In another ḥadīth from Ja'far ibn Muḥammad (Peace be upon him) from his father (Peace be upon him) that he said, "A person who observes justice in writing his Will, is just as a person who during his lifetime has spent it (in the Way of Allāh ﷻ). As for the person who commits oppression while writing his Will (meaning he does not adhere to the commandments set down by Allāh ﷻ in relation to the rights of his inheritors), he will meet Allāh ﷻ on the Day of Resurrection in such a condition that He will have turned away from him." *(Wasā'il al-Shī'a, Volume 19, Page 267)*

Willing 1/3 or 1/5 of One's Wealth?

Once a person leaves this world, he loses the power of choice over his wealth and has no say in how his wealth should be spent. This can be averted if during his life, he had written a Will. In the Will he can specify that 1/3 of his wealth be spent in a certain way (as he desires).

١. عَنْ حَسَنِ بْنِ عَلِّي بْنِ يَقْطِين قَال سَئَلْتُ أَبَا الْحَسَنِ (عليه السلام) مَا لِلرَّجُـلِ مِنْ مَالِهِ عِنْدَ مَوْتِهِ قَالَ الثُّلْثُ وَ الثُّلْثُ كَثِيرٌ.

1. Ḥasan ibn 'Alī ibn ibn Yaqtīn, said, "I asked Abā al-Ḥasan (Peace be upon him) what amount of wealth a person is allowed to allot for specific uses after his death?" The Imām (Peace be upon him) replied, "He can specify 1/3 of his wealth, but even1/3 is too much." *(Wasā'il al-Shī'a, Volume 19, Page 274)*

٢. قَالَ عَلِّيٌ (عليه السلام): اَلْوَصِيَّةُ بِالْخُمُسِ لأَنَّ اللهَ عَزَّ وَ جَلَّ رَضِيَ لِنَفْسِـــهِ بِالْخُمُسِ.

2. In a ḥadīth from Amīr al-Mo'minīn 'Alī (Peace be upon him) he has said, "The (best) Will is that in which a person allots 1/5 for a specific use since Allāh, The Glorious and High, in the Āyah referring to Khums, is pleased with the amount of 1/5." *(Wasā'il al-Shī'a, Volume 19, Page 275)*

This is a small sample of the aḥādīth referring to the importance of the Will. We will now discuss this topic from the Fiqhi point of view, according to the fatāwā of the Grand Marja' Taqlīd of the Shī'a World, Āyatullāh al-Uẓma as-Sayyid al-Ḥājj 'Alī al-Ḥusaīnī as-Seestānī.

Rule 1: A Will is written to direct that after one's death:

- A certain task should be completed.
- A portion of his property is to be given in ownership to someone.
- The ownership of his property be transferred to someone else.
- His wealth be spent for charitable purposes.
- He appoints someone as a guardian for his children and dependants.

A person who is to give effect to a Will is called an executor (Waṣī).

Rule 2: If a person who is dumb (mute), can make himself understood by means of signs, then he can Will for anything he likes; and even if a person who can speak, makes a Will by means of signs and makes himself understood, his Will is valid.

Rule 3: If a written paper is found signed and sealed by a deceased person, and if it is known or implied that he wrote it as a Will, then it must be acted upon. But if it is known that he did not have an intention to make any Will, and that he had simply made some notes for a Will to be written later, then it will not be considered as a Will.

Rule 4: A person making a Will must be Bāligh, sane, and he should not be one who wastes his money. Moreover, the Will must have been made by one's own choice and not by being compelled. A Will made by a non-bāligh child is invalid, but if a child of ten years of age Wills for the benefit of his blood relative, or for general charity, then that Will is valid. However, if he Wills for the benefit of those other than his blood relatives, or if a seven year old child Wills that a certain part of wealth be for someone, or be given to someone, then that Will is a matter of difficulty, and in both cases, precaution must be observed.

As for the who wastes his money, his Will which relates to his property is not valid, but in matters other than the property, like in matters of some tasks or duties to be performed for the deceased, his Will is valid.

Rule 5: If a person who injures himself intentionally or takes poison, such that death becomes certain or probable, makes a Will that a certain part of his property be put to some particular use, then his Will would not be in order.

Rule 6: If a person makes a Will that something from his property will belong to someone else, and if that person accepts the Will, then even if his acceptance took place during the lifetime of the testator, that thing will become his property after the death of the testator.

Rule 7: When a person sees the signs of death approaching in himself, he should immediately return the things held in trust by him to their owners, or he should inform the owners (acting according to the details mentioned in rule number 194). In addition, if he is indebted to others, and the time for repayment of the debt has matured, or if the creditors make the demand, then he must repay the debt. If he is not in a position to repay the debt, or the time for its repayment has not yet matured, or the creditor has not yet demanded it, then he should make arrangements to ensure that his creditor will be paid after his death, such as by making a Will to inform those who are unaware of the debt and also appoint a witness to the Will.

Rule 8: If a person who sees the signs of death approaching in himself has a debt of Khums, Zakāt, or other liabilities, and if he cannot make the payment immediately, then he must make a Will directing payment if he owns some property, or if he knows someone will pay the debts on his behalf. The same rule applies if he had Ḥajj obligatory upon him. However, if he is capable of

paying his religious dues immediately, he must pay them at once, even if he sees no signs of impending death.

Rule 9: If a person who finds signs of death approaching in himself, has lapsed (Qaḍā) of some prayers and fasts due, then he must direct in his Will that a person be hired, and paid from his estate for their performance. In fact, even if he does not have any estate, but feels it probable that someone would perform them without taking any fees, then it is obligatory upon him to make a Will in this behalf. In addition, if he has someone like his eldest son who would perform them, then it is sufficient to inform him about it and it is not obligatory to Will in that respect.

Rule 10: If a person who finds signs of impending death in himself has deposited some property with some one else, or has concealed it in some place of which his heirs are not aware, and if owing to the ignorance of the heirs their right is lost, then he must inform them about it. Also, it is not necessary for him to appoint a guardian, or an administrator for his minor children, except when it is feared that their property may perish, or that they themselves may be ruined without an administrator, in which case, he must appoint a trustworthy administrator for them.

Rule 11: The executor of the Will (Waṣī) must be sane and trustworthy in matters related to the testator, and as a precaution, in matters related to others. Moreover, it is necessary as a precaution that the executor of a Muslim must be another Muslim. To appoint a non-bāligh child alone for putting the Will into effect is not permissible if the said child is expected to exercise discretion without permission of the guardian. However, if the child is directed to put the Will into effect after having become bāligh, or with the permission of the guardian, then there will be no objection.

Rule 12: If a person appoints more than one executor, allowing each of them to execute the Will independently, then it will not be necessary that they should obtain permission from one another for

the execution of the Will. If he had not given such permission - whether he had said that or not that both of them should execute the Will jointly, they must execute the Will in consultation with one another. And if they are not prepared to execute the Will jointly, and this unwillingness is not accompanied by any religious misgiving, then the Mujtahid can force them to do so, and if they do not obey his orders or any one has a religious excuse for not being prepared to act jointly, then the Mujtahid can replace the dissenting executor.

Rule 13: If a person retracts a directive in his Will; for example, if he first says that 1/3 of his property must be given to a person, and then says that it must not be given to him, then the Will becomes void. If he changes his Will; for example, if he appoints an administrator for his children, and then replaces him with another person, then his first Will becomes void, and his second Will must be acted upon.

Rule 14: If a person conducts himself in a manner which shows that he has drawn back from his Will, for example, if he sells a house which he had willed to give away to someone, or appoints someone as his agent to sell it inspite of his original wish, then the Will becomes void.

Rule 15: If a person makes a Will that a particular thing must be given away to someone, and later changes it to say that half of the same thing must be given to another person, then that thing must be divided into two parts, and one part must be given to each of them.

Rule 16: If a person who is on his death-bed, bestows a part of his property as a gift to a certain person and makes a Will that after his death another quantity be given to yet another person, and if both the gifts exceed one-third of his estate and the heirs are not prepared to approve the excess, then in that case the first endowment must be given to the first beneficiary, and whatever remains from one-third must be spent according to the Will.

Rule 17: If a person makes a Will that 1/3 of his property must not be sold and its income must be spent for some particular purpose, then his instructions must be followed.

Rule 18: If a person during his terminal illness says that he owes a certain amount to someone, and if he is suspected of having said that to harm his heirs, then that amount specified by him must be given out of 1/3 of his property; and if he is not suspected of any such motive, his admission will be valid and the payment must be made out of his estate.

Rule 19: If a person makes a Will that something should be given to another person, then it is not necessary that that beneficiary be existing at the time of the Will. Therefore, if he makes a Will that something be given to a child who may possibly be born from a particular wife, then it is necessary that the thing must be given to the child if he is born after the death of the testator. If he is not born and if the Will is construed as general, then it must be spent in a manner, which would be nearer to the object of the Will, according to the testator.

However, if he makes a Will that after his death, a portion of his property will be owned by a particular person, and if that person exists at the time of the death of the testator, then his Will would be in order, otherwise it is void, and whatever he willed for that person must be divided by the heirs amongst themselves.

Rule 20: If a person comes to know that someone has appointed him as his executor, and he informs the testator that he is not prepared to perform the duties of an executor, then it is not necessary for him to act as an executor after the death of the testator. But, if he does not come to know of his appointment before the death of the testator, or comes to know about it but does not inform the testator that he is not prepared to act as an executor, then he must execute the Will if the execution of the Will does not involve any hardship to him. Also, if the executor comes to know of his appointment at a time

when, due to serious illness or some other hindrance, the testator cannot appoint any other executor, then he must accept the appointment, on the basis of precaution.

Rule 21: After a testator dies, the executor cannot appoint another person to execute the Will and withdraw himself. However, if he knows that the deceased did not mean that the executor should execute the Will himself, (rather) what he wanted was only that the given work should be accomplished, then he can appoint another person on his behalf.

Rule 22: If a person appoints two persons as joint executors and if one of them dies, become insane, or becomes an apostate, then the Mujtahid will appoint another person in his place. If both of them die, become insane or apostates, then the Mujtahid will appoint two people in their place. However, if one person can execute the Will, then it is not necessary to appoint two for that purpose.

Rule 23: If an executor alone cannot perform all the tasks laid down in the Will of the deceased even by appointing someone as his agent or by hiring someone else, then the Mujtahid will appoint someone to assist him in his duties.

Rule 24: If some quantity from the property of a dead person is lost or damaged while in the custody of the executor, then if he had been negligent in looking after it or had gone beyond moderation, he will be responsible. For example, if the dead person had willed him to give a certain quantity to the poor of a particular town and he took it to some other town, and in the process it perished, then he will be responsible for it. But if he was neither neglectful nor immoderate, then he will not be responsible for the loss.

Rule 25: If a person appoints someone as his executor, and says that after that executor's death, another person should be the executor in his place, then the second executor must perform the tasks laid down in the Will of the deceased, after the death of the first one.

Rule 26: If an obligatory Ḥajj remained unperformed by the deceased person, or debts like Khums, Zakāt and Maẓālim (wealth wrongly appropriated) which were obligatory upon him to pay but were not paid, then they must be paid from the estate of the deceased though he may not have directed it in his Will.

Rule 27: If the estate of the deceased exceeds his debt, and expenses for an obligatory Ḥajj, obligatory religious dues like Khums, Zakāt and Maẓālim, and if he has also willed that 1/3 or a part thereof of his property be put to a particular use, then his Will must be followed; and if he had not made a Will, then whatever remains is the property of the heirs.

Rule 28: If the disposal specified by the deceased exceeds 1/3 of his property, then his Will, in respect of what exceeds the 1/3 of his property will be valid only if the heirs show their agreement, by words or by actions. Their unexpressed approval will not suffice and even if they give their consent after some time, it is in order. However, if some heirs permit and others decline to give consent (to the Will being acted upon), then the Will is valid and binding only in respect to the shares of those who have consented.

Rule 29: If the dispensation specified by the deceased exceeds 1/3 of his property and his heirs give consent to that dispensation before his death, then they cannot withdraw their permission after his death.

Rule 30: If a person makes a Will that Khums and Zakāt and other debts due on him must be paid out of 1/3 of his property, and also someone should be hired for performing his Qaḍā prayers and fasts, and also perform Mustaḥab acts like feeding the poor, then the precaution will be that his debt must be paid first out of the 1/3 of his property, and if there is a balance remaining, then a person should be hired to perform his Qaḍā prayers and fasts, and if there is still a surplus, it should be spent on the Mustaḥab acts specified by him. If however, 1/3 of his property is sufficient only for the

payment of his debts, and his heirs also do not permit that anything more than the 1/3 of his property should be spent, then his Will in respect of prayers, fasts, and Mustaḥab acts is void.

Rule 31: If a testator wills that his debt should be paid, someone should be hired for the performance of his Qaḍā prayers and fasts, and also Mustaḥab acts should be performed, but does not direct that the expenses for those acts should be paid from 1/3 of his estate, then his debt must be paid from his estate, and if anything remains, 1/3 of it must be spent on prayers and fasts and Mustaḥab acts specified by him. If that 1/3 is not sufficient and if his heirs permit, then his Will should be implemented by paying from their share, and if they do not permit, then the expenses of prayers and fasts should be paid from the 1/3 of his estate, and if anything remains it should be spent on the Mustaḥab acts specified by him.

Rule 32: If a person claims that the deceased had willed that a certain amount should be given to him, and two ‘Ādil men confirm his statement, or if he takes an oath and one ‘Ādil man also confirms his statement, or if one ‘Ādil man and two ‘Ādil women, or four ‘Ādil women bear witness to what he says, then the amount claimed by him must be given to him.

And if only one ‘Ādil woman bears witness, 1/4 of the amount claimed by him must be given to him, and if two ‘Ādil women bear witness, 1/2 of that amount, and if three ‘Ādil women bear witness, 3/4 of it must be given to him.

Also, if two non-Muslim males from amongst Ahl al-Kitāb (The People of the Book), who are esteemed as ‘Ādil in their own religion confirm his statement, and if the deceased was obliged to make a Will while no ‘Ādil man and woman was present at that time, then the amount claimed by that person must be given to him.

Rule 33: If a person claims that he is the executor of the deceased and can act according to the Will and put it into effect, or that the

deceased had appointed him an administrator of his children, then his statement should be accepted only if two ‘Ādil men confirm it.

Rule 34: If a person makes a Will that something from his estate is for a particular person, and that beneficiary dies before accepting or rejecting it, then his heirs can accept it as long as they do not reject the Will. However, this order applies when the testator does not retract his Will, otherwise the beneficiary has no right to lay claim on that thing.

﴾ Rules Related to a Dying Person ﴿

The word *Muḥtaḍir* is used to refer to a person who is on his deathbed.

When a person is in this situation, meaning that the signs of death are apparent in him and he is about to die, and either himself or those who are around him recognize that he is about to breathe his last breath - for example, he is told that within half an hour or one hour, he will pass away, then the rules related to a Muḥtaḍir will apply to him.

The rules related to a Muḥtaḍir are divided into two categories - the first category include those rules that are Wājib to be performed by the person himself who is the Muḥtaḍir; and the second category includes rules that are Wājib to be performed by those that are around him.

The Wājib Rules Related to the Muḥtaḍir (Dying Person)

The things which are Wājib upon the person who is at the end of his life and is in the state of Iḥtiḍār are:

Asking for forgiveness for his sins, and asking Allāh سبحانه وتعالى to have mercy and pardon those transgressions that he may have committed. The asking for forgiveness and mercy from Allāh سبحانه وتعالى is something that we are all in need of, especially he who is about to leave this world. Even the most pious and pure of people can not be certain that at the time of death, they will not commit any misdeed or wrongdoing against سبحانه وتعالى. It is for this reason that we see the A'immah (Peace be upon all of them) who although they were at the level of 'Ismat and Purity from all sins and transgressions, still they were constantly in a state of asking forgiveness from Allāh سبحانه وتعالى.

Writing a Will Relating to the Rights of Others

Another thing which is Wājib on the person who is in Iḥtiḍār is that if he has any property or trust in his possession that belong to other people, or if he owes someone something, and if he himself is not able to fulfill the trust or pay back that which he owes, then he must inform those around him of this.

Writing a Will Relating to the Wājib Actions that have Become Qaḍā

It is also Wājib upon the Muḥtaḍir that if there are any actions which were Wājib on him but were not performed, that he inform those around him. For example, he says that I have one year of Ṣalāt that I have not prayed, or that I have one month of fasting that I have not performed. The same applies for the performance of Ḥajj, if he had never gone, or for Khums and Zakāt that he had not paid, or for any other loans or debts that are outstanding.

As for those things which are Wājib to perform, or an outstanding debt, it does not make any difference if he has money, some wealth or something that can be sold – although if he has anything that can be sold, then the responsibility is clear – since those who will execute his Will and his inheritors will be able to pay his debts and make up the missed responsibilities from his money.

However, if he leaves behind no money nor anything else of value, then he must still announce those acts or worship which he has not performed, since the declaration of these things is Wājib upon the person who is Muḥtaḍir. Also it is possible that those who are around him and who are concerned for him and his state in the next life, will come forward and for the pleasure of Allāh ﷻ, perform the actions that he did not discharge.

The Rules Related to those Around the Muḥtaḍir (Dying Person)

Rule 35: A Muslim who is dying - whether man or woman, old or young, must according to precaution, be laid on his/her back if possible in such a manner that the soles of his/her feet would face the Qiblah (direction towards the holy Ka'bah).

Rule 36: It is recommended that the body be laid facing the Qiblah until it dies and the Ghusls are given. However, when the Ghusls are completed, it is better to lay it the same way as it is to be laid when the prayers are offered for it.

Rule 37: According to Iḥtiyāṭ, it is Wājib upon every Muslim to lay a dying person facing the Qiblah, and if the dying person consents to it, there is no need to seek the permission from the guardian. Otherwise the permission must be sought.

Rule 38: It is recommended that the Shahādataīn of Islām and the acknowledgement of the twelve Imāms and the other tenets of faith be repeated to the dying person in such a manner that he or she would understand them. It is also recommended that those things recited to him are repeated until the time of his or her death.

Rule 39: It is recommended that the following supplication should be recited over a dying person in such a manner that he or she would understand it:

(أَللَّهُمَّ اغْفِرْ لِيَ الْكَثِيرَ مِنْ مَعَاصِيكَ وَ اقْبَلْ مِنِّي الْيَسِيرَ مِنْ طَاعَتِكَ يَا مَنْ يَقْبَلُ الْيَسِيرَ وَ يَعْفُو عَنِ الْكَثِيرِ إِقْبَلْ مِنِّي الْيَسِيرَ وَ اْعْفُ عَنِّي الْكَثِيرَ إِنَّـــكَ أَنْتَ الْعَفُوُّ الْغَفُورُ أَللَّهُمَّ ارْحَمْنِي فَإِنَّكَ رَحِيمٌ)

Translation: “O’ Allāh! Forgive my sins, which are many and accept the little I have done in Your servitude. O’ the one who

accepts the little (good deeds) and forgives the many (sins). Accept from me the little (good deeds) and forgive the many (sins). Truly, You are the Forgiver and the Merciful. O' Allāh, have mercy on me, truly You are the Merciful."

Rule 40: It is Mustaḥab to carry a person who is experiencing a painfully slow death, to the place where he used to offer prayers, if it does not cause him too much discomfort.

Rule 41: For a person who is in the agony of death, it is Mustaḥab to recite the following: Sūrah Yā Sīn, Sūrah as-Saffāt, Sūrah al-Aḥzāb, Ayāt al-Kursī, the 54th verse of Sūrah al-A'rāf and the last three verses of Sūrah al-Baqarah by his side. In fact it is better to recite as much from the Holy Qur'ān as possible.[2]

Sūrah Yā-Sin

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيْمِ

﴿ يس ﴿١﴾ وَالْقُرْآنِ الْحَكِيمِ ﴿٢﴾ إِنَّكَ لَمِنْ الْمُرْسَلِينَ ﴿٣﴾ عَلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿٤﴾ تَنزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٥﴾ لِتُنذِرَ قَوْمًا مَا أُنذِرَ آبَاؤُهُمْ فَهُمْ
غَافِلُونَ ﴿٦﴾ لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لاَ يُؤْمِنُونَ ﴿٧﴾ إِنَّا جَعَلْنَا
فِي أَعْنَاقِهِمْ أَغْلاَلاً فَهِيَ إِلَى الأَذْقَانِ فَهُمْ مُقْمَحُونَ ﴿٨﴾ وَجَعَلْنَا مِنْ بَيْنِ
أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لاَ يُبْصِرُونَ ﴿٩﴾ وَسَوَاءٌ
عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لاَ يُؤْمِنُونَ ﴿١٠﴾ إِنَّمَا تُنذِرُ مَنْ اتَّبَعَ الذِّكْرَ
وَخَشِيَ الرَّحْمَانَ بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾ إِنَّا نَحْنُ نُحْيِي
الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ ﴿١٢﴾

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[2] For the ease of our readers, we have included these Sūrahs and Āyāts, both in Arabic and English.

وَاضْرِبْ لَهُمْ مَثَلاً أَصْحَابَ الْقَرْيَةِ إِذْ جَائَهَا الْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَا
إِلَيْهِمْ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ ﴿١٤﴾ قَالُوا مَا
أَنْتُمْ إِلاَّ بَشَرٌ مِثْلُنَا وَمَا أَنزَلَ الرَّحْمَانُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلاَّ تَكْذِبُونَ ﴿١٥﴾
قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلاَّ الْبَلاَغُ الْمُبِينُ ﴿١٧﴾
قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِنْ لَمْ تَنتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ
﴿١٨﴾ قَالُوا طَائِرُكُمْ مَعَكُمْ أَئِنْ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ ﴿١٩﴾ وَجَاءَ مِنْ
أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَاقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾ اتَّبِعُوا مَنْ لاَ
يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ ﴿٢١﴾ وَمَا لِي لاَ أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ
تُرْجَعُونَ ﴿٢٢﴾ أَأَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِي الرَّحْمَانُ بِضُرٍّ لاَ تُغْنِ عَنِّي
شَفَاعَتُهُمْ شَيْئًا وَلاَ يُنقِذُونِي ﴿٢٣﴾ إِنِّي إِذًا لَفِي ضَلاَلٍ مُبِينٍ ﴿٢٤﴾ إِنِّي آمَنْتُ
بِرَبِّكُمْ فَاسْمَعُونِي ﴿٢٥﴾ قِيلَ ادْخُلْ الْجَنَّةَ قَالَ يَالَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾
بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنْ الْمُكْرَمِينَ ﴿٢٧﴾ وَمَا أَنزَلْنَا عَلَى قَوْمِهِ مِنْ
بَعْدِهِ مِنْ جُندٍ مِنْ السَّمَاءِ وَمَا كُنَّا مُنزِلِينَ ﴿٢٨﴾ إِنْ كَانَتْ إِلاَّ صَيْحَةً
وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٢٩﴾ يَاحَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلاَّ
كَانُوا بِهِ يَسْتَهْزِئُون ﴿٣٠﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ
لاَ يَرْجِعُونَ ﴿٣١﴾ وَإِنْ كُلٌّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٣٢﴾ وَآيَةٌ لَهُمْ
الأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾ وَجَعَلْنَا فِيهَا
جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنْ الْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا مِنْ ثَمَرِهِ
وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلاَ يَشْكُرُونَ ﴿٣٥﴾ سُبْحَانَ الَّذِي خَلَقَ الأَزْوَاجَ كُلَّهَا

مِمَّا تُنبِتُ الأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لاَ يَعْلَمُونَ ﴿٣٦﴾ وَآيَةٌ لَهُمُ اللَّيْلُ
نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾ وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّى عَادَ كَالْعُرْجُونِ الْقَدِيمِ
﴿٣٩﴾ لاَ الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلاَ اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ
فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾ وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُونِ
﴿٤١﴾ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾ وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلاَ صَرِيخَ
لَهُمْ وَلاَ هُمْ يُنقَذُونَ ﴿٤٣﴾ إِلاَّ رَحْمَةً مِنَّا وَمَتَاعًا إِلَى حِينٍ ﴿٤٤﴾ وَإِذَا قِيلَ
لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾ وَمَا تَأْتِيهِمْ مِنْ
آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلاَّ كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمْ أَنفِقُوا مِمَّا
رَزَقَكُمْ اللهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنُطْعِمُ مَنْ لَوْ يَشَاءُ اللهُ أَطْعَمَهُ إِنْ
أَنْتُمْ إِلاَّ فِي ضَلاَلٍ مُبِينٍ ﴿٤٧﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنتُمْ صَادِقِينَ
﴿٤٨﴾ مَا يَنظُرُونَ إِلاَّ صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلاَ
يَسْتَطِيعُونَ تَوْصِيَةً وَلاَ إِلَى أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾ وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ
مِنْ الأَجْدَاثِ إِلَى رَبِّهِمْ يَنسِلُونَ ﴿٥١﴾ قَالُوا يَاوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا
مَا وَعَدَ الرَّحْمَانُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾ إِنْ كَانَتْ إِلاَّ صَيْحَةً وَاحِدَةً فَإِذَا
هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ فَالْيَوْمَ لاَ تُظْلَمُ نَفْسٌ شَيْئًا وَلاَ تُجْزَوْنَ إِلاَّ
مَا كُنتُمْ تَعْمَلُونَ ﴿٥٤﴾ إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغُلٍ فَاكِهُونَ ﴿٥٥﴾ هُمْ
وَأَزْوَاجُهُمْ فِي ظِلاَلٍ عَلَى الأَرَائِكِ مُتَّكِئُونَ ﴿٥٦﴾ لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا
يَدَّعُونَ ﴿٥٧﴾ سَلاَمٌ قَوْلاً مِنْ رَبٍّ رَحِيمٍ ﴿٥٨﴾ وَامْتَازُوا الْيَوْمَ أَيُّهَا

الْمُجْرِمُونَ ﴿٥٩﴾ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَابَنِي آدَمَ أَنْ لاَ تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ
عَدُوٌّ مُبِينٌ ﴿٦٠﴾ وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾ وَلَقَدْ أَضَلَّ مِنْكُمْ
جِبِلاًّ كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾ هَذِهِ جَهَنَّمُ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٦٣﴾
اصْلَوْهَا الْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٦٤﴾ الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا
أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى
أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ﴿٦٦﴾ وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى
مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلاَ يَرْجِعُونَ ﴿٦٧﴾ وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي
الْخَلْقِ أَفَلاَ يَعْقِلُونَ ﴿٦٨﴾ وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلاَّ ذِكْرٌ
وَقُرْآنٌ مُبِينٌ ﴿٦٩﴾ لِيُنْذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾
أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ﴿٧١﴾
وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَافِعُ
وَمَشَارِبُ أَفَلاَ يَشْكُرُونَ ﴿٧٣﴾ وَاتَّخَذُوا مِنْ دُونِ اللهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ
﴿٧٤﴾ لاَ يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُندٌ مُحْضَرُونَ ﴿٧٥﴾ فَلاَ يَحْزُنْكَ
قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾ أَوَلَمْ يَرَ الْإِنسَانُ أَنَّا خَلَقْنَاهُ مِنْ
نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلاً وَنَسِيَ خَلْقَهُ قَالَ مَنْ
يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ
خَلْقٍ عَلِيمٌ ﴿٧٩﴾ الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ
تُوقِدُونَ ﴿٨٠﴾ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَى أَنْ يَخْلُقَ
مِثْلَهُمْ بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ

كُنْ فَيَكُونُ ﴿٨٢﴾ فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُـــــونَ
﴿٨٣﴾

In the Name of Allāh, the Beneficent, the Merciful.

1. I swear by Y ā Sīn
2. and the Qur'ān , the Book of wisdom,
3. that you (Muḥammad) are a Messenger
4. and that you follow the right path.
5. This is a revelation sent down from the Majestic and All-merciful,
6. so that you may warn a people who are unaware because their fathers were not warned.
7. (I swear) that most of them are doomed to be punished . They have no faith.
8. We have enchained their necks up to their chins. Thus, they cannot bend their heads (to find their way).
9. We have set-up a barrier in front of and behind them and have made them blind. Thus, they cannot see.
10. Whether you warn them or not, they will not believe.
11. You should only warn those who follow the Qur'ān and have fear of the Beneficent God without seeing Him. Give them the glad news of their receiving forgiveness and an honorable reward (from God).
12. It is We who bring the dead to life and record the deeds of human beings and their consequences (of continual effects). We keep everything recorded in an illustrious Book.
13. Tell them the story of the people of the town to whom Messengers came.
14. We sent them two Messengers whom they rejected. We supported them by sending a third one who told the people, "We are the Messengers (of God) who have been sent to you."

15. The people said, “You are mere mortals like us and the Beneficent God has sent nothing. You are only liars.”
16. They said, “Our Lord knows that We are Messengers
17. Who have been sent to you . Our only duty is to preach clearly to you.”
18. The people said, “We have ill omens about you. If you will not desist, we shall stone you and make you suffer a painful torment.”
19. The Messengers said, “This ill omen lies within yourselves. Will you then take heed? In fact, you are a transgressing people.”
20. A man came running from the farthest part of the city saying, “My people, follow the Messengers.
21. Follow those who do not ask you for any reward and who are rightly guided.
22. Why should I not worship God who has created me? To him you will all return.
23. Should I worship other gods besides Him? If the Beneficent God was to afflict me with hardship, the intercession of the idols can be of no benefit to me nor could it rescue me from hardship.
24. (Had I worshipped things besides God, I would have been in manifest error).
25. Messengers, listen to me. I believe in your Lord.”
26. (Having been murdered by the disbelievers) he was told to enter paradise,
27. (wherein he said), “Would that people knew how my Lord has granted me forgiveness and honor.”
28. We did not send an army against his people from the heaven after his death nor did We need to send one.
29. It was only a single blast, which made them extinct.
30. Woe to human beings! Whenever a Messenger came to them, they mocked him.
31. Have they not seen how many generations, living before them, had We destroyed and they cannot ever come back to them?
32. They will all be brought into Our presence together.

33. Evidence (of the truth) for them is how We revived the dead earth
34. and produced therein grains from which they eat a nd established therein gardens of palms trees and vineyards and have made streams flow therein,
35. so that they may consume the fruits and whatever their hands prepare. Will they not then be grateful?
36. All glory belongs to the One Who has created pairs out of what grow from the earth, out of their soul and out of that which they do not know.
37. Of the signs for them is how We separated the day from the night and thus they remained in darkness;
38. how the sun moves in its orbit and this is the decree of the Maje stic and All-knowing God;
39. how We ordained the moon to pass through certain phases until it seems eventually to be like a bent twig;
40. how the sun is not supposed to catch-up with the moon, nor is the night to precede the day. All of them are to float in a certain orbit;
41. how We carried them and their offspring inside the laden Ark
42. and created for them similar things to ride.
43. Had We wanted, We could have drowned them and nothing would have been able to help or rescue them
44. except Our mercy which could enable them to enjoy themselves for an appointed time.
45. Whenever they are told to guard themselves against sin and the forth coming torment so that perhaps they could receive mercy
46. and whenever a revelation out of their Lord's revelations comes to them, they ignore it.
47. When they are told to spend for the cause of God out of what He has provided for them for their sustenance, the disbelievers say to the believers, "Should we feed those whom God has decided to feed? You are in plain error."
48. The unbelie vers say, “When will the Day of Judgement come if what you say is at all true?”

49. They will not have to wait long. When the Day of Judgement comes, it will only take a single blast of sound to strike them while they are quarrelling with one another.

50. Then they will not be able to make a will or return to their families.

51. When the trumpet is sounded, they will be driven out of their grave into the presence of their Lord.

52. They will say, "Woe to us! Who has raised us up from our graves? This is what the Bene ficent God has promised. The Messengers have also spoke the truth."

53. Only after a single blast of sound, they will all be brought into Our presence.

54. No soul will be in the least bit wronged on that Day and no one will receive any recompense other than wha t he deserves for his deeds.

55. The dwellers of Paradise on that day will enjoy themselves

56. They and their spouses will recline on couches in the shade

57. therein. They will have fruits and whatever they desire.

58. "Peace be with you," will be a greeting for them from the Merciful Lord.

59. (The Lord will command), "Criminals, stand away from the others on this day."

60. Children of Adam, did We not command you not to worship Satan. He was your sworn enemy.

61. Did We not command you to worship Me and tell you that t his is the straight path?"

62. Satan misled a great multitude of you. Did you not have any understanding?

63. This is hell with which you were threatened.

64. Suffer therein on this day for your disbelief.

65. We shall seal your mouths on that Day, let your hands sp ea k to us and your feet testify to what you had achieved.

66. We could have blinded them had We wanted. Then they would have raced along to cross the Bridge but how could they have seen (their way)?

67. We could have turned them into other creatures on the spot had We wanted and they would not have been able to precede or turn back.

68. The physical growth of those whom We grant a long life will be reversed. Will you then not understand?

69. We did not teach him (Muḥammad) poetry, nor was he supposed to be a poet. It is only the word (of God) and the illustrious Qur'ān

70. by which he may warn those who are living and may let the words of God come true against the unbelievers.

71. Have they not seen what We have created from the labour of Our own hands? We have given the m cattle.

72. We have made the cattle subservient to them so they ride and consume them.

73. From cattle they get milk and other benefits. Will they not then give thanks?

74. They chose idols besides God in the hope of receiving help from them, but they will not b e able to help them.

75. Instead, the disbelievers will be brought into the presence of God as the soldiers of the idols.

76. (Muḥammad), let not their words annoy you. We certainly know whatever they conceal or reveal.

77. Has the human being not considered tha t We have created him from a drop of fluid. He is openly quarrelsome

78. He questions Our Resurrection of him, but has forgotten his own creation. He has said, "Who will give life to the bones which have become ashes?""

79. (Muḥammad), tell him, "He who gave th em life in the first place will bring them back to life again. He has the best knowledge of all creatures.

80. He has created fire for you out of the green tree from which you can kindle other fires.

81. Is the One who has created the heavens and the earth not able to create another creature like the human being? He certainly has the power to do so. He is the Supreme Creator and is All-knowing.

82. Whenever He decides to create something He has only to say, "Exist," and it comes into existence.

83. All glory belongs to the One in whose hands is the control of all things. To Him you will all return.

Sūrah as-Sāffat

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيْمِ

﴿ وَالصَّافَّاتِ صَفًّا (١) فَالزَّاجِرَاتِ زَجْرًا (٢) فَالتَّالِيَاتِ ذِكْرًا (٣) إِنَّ
إِلَهَكُمْ لَوَاحِدٌ (٤) رَبُّ السَّمَاوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ
(٥) إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ (٦) وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ
مَارِدٍ (٧) لاَ يَسَّمَّعُونَ إِلَى الْمَلَإِ الأَعْلَى وَيُقْذَفُونَ مِنْ كُلِّ جَانِبٍ (٨)
دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ (٩) إِلاَّ مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ
ثَاقِبٌ (١٠) فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ
لاَزِبٍ (١١) بَلْ عَجِبْتَ وَيَسْخَرُونَ (١٢) وَإِذَا ذُكِّرُوا لاَ يَذْكُرُونَ (١٣) وَإِذَا
رَأَوْا آيَةً يَسْتَسْخِرُونَ (١٤) وَقَالُوا إِنْ هَذَا إِلاَّ سِحْرٌ مُبِينٌ (١٥) أَئِذَا مِتْنَا
وَكُنَّا تُرَابًا وَعِظَامًا أَئِنَّا لَمَبْعُوثُونَ (١٦) أَوَآبَاؤُنَا الأَوَّلُونَ (١٧) قُلْ نَعَمْ وَأَنْتُمْ
دَاخِرُونَ (١٨) فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنظُرُونَ (١٩) وَقَالُوا يَاوَيْلَنَا
هَذَا يَوْمُ الدِّينِ (٢٠) هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنتُمْ بِهِ تُكَذِّبُونَ (٢١) احْشُرُوا
الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ (٢٢) مِنْ دُونِ اللهِ فَاهْدُوهُمْ
إِلَى صِرَاطِ الْجَحِيمِ (٢٣) وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ (٢٤) مَا لَكُمْ لاَ

يَتَنَاصَرُونَ ﴿٢٥﴾ بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ
يَتَسَاءَلُونَ ﴿٢٧﴾ قَالُوا إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٨﴾ قَالُوا بَل لَّمْ
تَكُونُوا مُؤْمِنِينَ ﴿٢٩﴾ وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنتُمْ قَوْمًا طَاغِينَ
﴿٣٠﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَائِقُونَ ﴿٣١﴾ فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ ﴿٣٢﴾
فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾ إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾
إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لاَ إِلَهَ إِلاَّ اللهُ يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ أَئِنَّا
لَتَارِكُوا آلِهَتِنَا لِشَاعِرٍ مَجْنُونٍ ﴿٣٦﴾ بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٧﴾
إِنَّكُمْ لَذَائِقُو الْعَذَابِ الأَلِيمِ ﴿٣٨﴾ وَمَا تُجْزَوْنَ إِلاَّ مَا كُنتُمْ تَعْمَلُونَ ﴿٣٩﴾ إِلاَّ
عِبَادَ اللهِ الْمُخْلَصِينَ ﴿٤٠﴾ أُوْلَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ ﴿٤١﴾ فَوَاكِهُ وَهُمْ
مُكْرَمُونَ ﴿٤٢﴾ فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾ عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٤﴾ يُطَافُ
عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ ﴿٤٥﴾ بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٤٦﴾ لاَ فِيهَا غَوْلٌ وَلاَ
هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾ وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ ﴿٤٨﴾ كَأَنَّهُنَّ بَيْضٌ
مَكْنُونٌ ﴿٤٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾ قَالَ قَائِلٌ مِنْهُمْ إِنِّي
كَانَ لِي قَرِينٌ ﴿٥١﴾ يَقُولُ أَئِنَّكَ لَمِنَ الْمُصَدِّقِينَ ﴿٥٢﴾ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا
وَعِظَامًا أَئِنَّا لَمَدِينُونَ ﴿٥٤﴾ قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ ﴿٥٤﴾ فَاطَّلَعَ فَرَآهُ فِي
سَوَاءِ الْجَحِيمِ ﴿٥٥﴾ قَالَ تَاللهِ إِنْ كِدْتَ لَتُرْدِينِي ﴿٥٦﴾ وَلَوْلاَ نِعْمَةُ رَبِّي
لَكُنتُ مِنَ الْمُحْضَرِينَ ﴿٥٧﴾ أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾ إِلاَّ مَوْتَتَنَا الْأُولَى وَمَا
نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾ إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾ لِمِثْلِ هَذَا فَلْيَعْمَلِ
الْعَامِلُونَ ﴿٦١﴾ أَذَلِكَ خَيْرٌ نُزُلاً أَمْ شَجَرَةُ الزَّقُّومِ ﴿٦٢﴾ إِنَّا جَعَلْنَاهَا فِتْنَةً

لِلظَّالِمِينَ ﴿٦٣﴾ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾ طَلْعُهَا كَأَنَّهُ
رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾ فَإِنَّهُمْ لَآكِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ ﴿٦٦﴾ ثُمَّ
إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ ﴿٦٧﴾ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٨﴾
إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ ﴿٦٩﴾ فَهُمْ عَلَى آثَارِهِمْ يُهْرَعُونَ ﴿٧٠﴾ وَلَقَدْ ضَلَّ
قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٧١﴾ وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ ﴿٧٢﴾ فَانْظُرْ كَيْفَ كَانَ
عَاقِبَةُ الْمُنْذَرِينَ ﴿٧٣﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٤﴾ وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ
الْمُجِيبُونَ ﴿٧٥﴾ وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾ وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ
الْبَاقِينَ ﴿٧٧﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٨﴾ سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ
﴿٧٩﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾ ثُمَّ
أَغْرَقْنَا الْآخَرِينَ ﴿٨٢﴾ وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ ﴿٨٣﴾ إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ
﴿٨٤﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٨٥﴾ أَئِفْكًا آلِهَةً دُونَ اللَّهِ تُرِيدُونَ
﴿٨٦﴾ فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٨٧﴾ فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾ فَقَالَ إِنِّي
سَقِيمٌ ﴿٨٩﴾ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ فَرَاغَ إِلَى آلِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ
﴿٩١﴾ مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٢﴾ فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾ فَأَقْبَلُوا إِلَيْهِ
يَزِفُّونَ ﴿٩٤﴾ قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾
قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾ فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ
الْأَسْفَلِينَ ﴿٩٨﴾ وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيَهْدِينِي ﴿٩٩﴾ رَبِّ هَبْ لِي مِنَ
الصَّالِحِينَ ﴿١٠٠﴾ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ
إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ

سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنْ الصَّابِرِينَ ﴿١٠٢﴾ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾
وَنَادَيْنَاهُ أَنْ يَاإِبْرَاهِيمُ ﴿١٠٤﴾ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ
﴿١٠٥﴾ إِنَّ هَذَا لَهُوَ الْبَلاَءُ الْمُبِينُ ﴿١٠٦﴾ وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ ﴿١٠٧﴾ وَتَرَكْنَا عَلَيْهِ
فِي الْآخِرِينَ ﴿١٠٨﴾ سَلاَمٌ عَلَى إِبْرَاهِيمَ ﴿١٠٩﴾ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾
إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١١﴾ وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنْ الصَّالِحِينَ ﴿١١٢﴾
وَبَارَكْنَا عَلَيْهِ وَعَلَى إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مُبِينٌ ﴿١١٣﴾
وَلَقَدْ مَنَنَّا عَلَى مُوسَى وَهَارُونَ ﴿١١٤﴾ وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنْ الْكَرْبِ
الْعَظِيمِ ﴿١١٥﴾ وَنَصَرْنَاهُمْ فَكَانُوا هُمْ الْغَالِبِينَ ﴿١١٦﴾ وَآتَيْنَاهُمَا الْكِتَابَ
الْمُسْتَبِينَ ﴿١١٧﴾ وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٨﴾ وَتَرَكْنَا عَلَيْهِمَا فِي
الْآخِرِينَ ﴿١١٩﴾ سَلاَمٌ عَلَى مُوسَى وَهَارُونَ ﴿١٢٠﴾ نَّا كَذَلِكَ نَجْزِي
الْمُحْسِنِينَ ﴿١٢١﴾ إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٢﴾ وَإِنَّ إِلْيَاسَ لَمِنْ الْمُرْسَلِينَ
﴿١٢٣﴾ إِذْ قَالَ لِقَوْمِهِ أَلاَ تَتَّقُونَ ﴿١٢٤﴾ أَتَدْعُونَ بَعْلاً وَ تَذَرُونَ أَحْسَنَ الْخَالِقِينَ
﴿١٢٥﴾ اللَّهَ رَبَّكُمْ وَرَبَّ آبَائِكُمْ الأَوَّلِينَ ﴿١٢٦﴾ فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ
﴿١٢٧﴾ إِلاَّ عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٨﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾ سَلاَمٌ
عَلَى إِلْ يَاسِينَ ﴿١٣٠﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾ إِنَّهُ مِنْ عِبَادِنَا
الْمُؤْمِنِينَ ﴿١٣٢﴾ وَإِنَّ لُوطًا لَمِنْ الْمُرْسَلِينَ ﴿١٣٣﴾ إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ
﴿١٣٤﴾ إِلاَّ عَجُوزًا فِي الْغَابِرِينَ ﴿١٣٥﴾ ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٣٦﴾ وَإِنَّكُمْ لَتَمُرُّونَ
عَلَيْهِمْ مُصْبِحِينَ ﴿١٣٧﴾ وَبِاللَّيْلِ أَفَلاَ تَعْقِلُونَ ﴿١٣٨﴾ وَإِنَّ يُونُسَ لَمِنْ الْمُرْسَلِينَ
﴿١٣٩﴾ إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ ﴿١٤٠﴾ فَسَاهَمَ فَكَانَ مِنْ الْمُدْحَضِينَ

﴿١٤١﴾ فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾ فَلَوْلاَ أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾
لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾ فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾ وَأَنْبَتْنَا
عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ ﴿١٤٦﴾ وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾
فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَى حِينٍ ﴿١٤٨﴾ فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ ﴿١٤٩﴾
أَمْ خَلَقْنَا الْمَلاَئِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ ﴿١٥٠﴾ أَلاَ إِنَّهُمْ مِنْ إِفْكِهِمْ لَيَقُولُونَ
﴿١٥١﴾ وَلَدَ اللهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾ أَاصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾ مَا
لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾ أَفَلاَ تَذَكَّرُونَ ﴿١٥٥﴾ أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ ﴿١٥٦﴾
فَأْتُوا بِكِتَابِكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٥٧﴾ وَجَعَلُوا بَيْنَهُ وَ بَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ
عَلِمَتْ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾ سُبْحَانَ اللهِ عَمَّا يَصِفُونَ ﴿١٥٩﴾ إِلاَّ
عِبَادَ اللهِ الْمُخْلَصِينَ ﴿١٦٠﴾ فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ
﴿١٦٢﴾ إِلاَّ مَنْ هُوَ صَالِي الْجَحِيمِ ﴿١٦٣﴾ وَمَا مِنَّا إِلاَّ لَهُ مَقَامٌ مَعْلُومٌ ﴿١٦٤﴾ وَإِنَّا
لَنَحْنُ الصَّافُّونَ ﴿١٦٥﴾ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾ وَإِنْ كَانُوا لَيَقُولُونَ ﴿١٦٧﴾
لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنْ الأَوَّلِينَ ﴿١٦٨﴾ لَكُنَّا عِبَادَ اللهِ الْمُخْلَصِينَ ﴿١٦٩﴾ فَكَفَرُوا
بِهِ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾ وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ
لَهُمُ الْمَنصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُندَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾ فَتَوَلَّ عَنْهُمْ حَتَّى
حِينٍ ﴿١٧٤﴾ وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾
فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ﴿١٧٧﴾ وَتَوَلَّ عَنْهُمْ حَتَّى حِينٍ
﴿١٧٨﴾ وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ
﴿١٨٠﴾ وَسَلاَمٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾ ﴾

In the Name of Allāh, the Beneficent, the Merciful.

1. I swear by (the angels) who stand in ranks,
2. by those who drive away the devil (to protect Our revelation),
3. and those who recite Our revelations,
4. that your Lord is the only Lord.
5. He is the Lord of the heavens and the earth and all that is between them, the Lord of the Eastern regions.
6. We have decked the lower heavens with stars
7. to protect them from the rebellious Satan.
8. The devils cannot hear that high above. They would be struck from all sides
9. and driven away to suffer the necessary torment.
10. Some of them who stealthily steal words from the heavens are pursued by a glistening flame .
11. (Muḥammad), ask them, "Have they (people) been created stronger than what We have created?" We have created them from moist clay.
12. (Muḥammad), you will be surprised that they still mock (God's revelations).
13. They pay no attention when they are remin ded
14. and when they see a miracle, they mock
15. it and say, "It is only plain magic."
16. They say, "Shall we be brought to life again after we die and turn into dust and bones?
17. Will our forefathers also be brought to life again?"
18. Say, "You will certainly be brought back to life in disgrace."
19. The Day of Judgement will come within a single roar and they will remain gazing at it.
20. They will say, "Woe to us!" (They will be told), "This is the day of receiving recompense."

21. This is the Day of Judgement in which you disbelieved.
22. (God will command the angels), “Gather together the unjust, their spouses, and what they had worshipped
23. besides God, and show them the way of hell
24. Stop them. They must be questioned.”
25. They will be asked, “Why do you not help each other? ”
26. In fact, on that day they will be submissive.
27. They will turn to each other saying,
28. “It was you who tried to mislead us from righteousness.”
29. Others will respond, “It was you who did not want to have any faith.
30. We had no authority over you , in fact, you were a rebellious people.
31. Thus, the words of Our Lord about us have come true and now we are suffering the torment.
32. We mislead you and we ourselves had also gone astray.”
33. On that day they will all share the torment.
34. This is how We deal with the crim inals.
35. They were the ones, who on being told, “God is only One,” become puffed-up with pride
36. and said, “Should we give up our idols for the sake of an insane poet.”
37. In fact, he had brought them the truth and had acknowledged the Messengers who were se nt before him).
38. (They will be told), “You will certainly suffer the painful torment
39. and will be recompensed only for what you deserve.”
40. But the sincere servants of God
41. will have their determined sustenance
42. and fruits while they are honoured.
43. (They will live) in the bountiful gardens,
44. on couches facing each other.
45. They will be served with a cup full of crystal clear wine,

46. delicious to those who drink it,
47. but not harmful or intoxicating.
48. They will have with them loving wives with big black and white eyes,
49. who are as chaste as sheltered eggs.
50. They will turn to each other and ask questions.
51. One of them will say, “I had a companion who asked me,
52. 'Do you believe in the Day of Judgement?
53. Shall we be recompensed for our deeds after we die and become bones and dust?
54. Do you want to see him?”
55. He will look down and see him in hell.
56. He will say to his friend in hell, “By God, you almost destroyed me.
57. Had I not the guidance of my Lord, I would certainly have been brought into torment.”
58. He will ask his companion, “Did you not say that there would only be one death
59. and that we would not be punished?”
60. This is certainly the greatest triumph
61. for which one must strive hard
62. Is this not a better reward than the tree of Zaqqum
63. which We have mad e as a torment for the unjust?
64. (Zaqqum) is a tree which grows from the deepest part of hell,
65. and its fruits are like the heads of devils.
66. The dwellers of hell will eat that fruit and fill-up their bellies.
67. Then they will have on top of it a mixture of boiling water.
68. They can only return to hell.
69. They found their father going astray
70. and rushed to follow them.

71. Most of the ancient people had also gone astray.
72. We had certainly sent warners to them.
73. See how terrible was the end of those who were warned .
74. Only Our sincere servants were saved.
75. Noah called for help. How blessed was the answer, which he received.
76. We rescued him and his people from the greatest affliction
77. and We made his offspring the only survivors.
78. We perpetuated his praise in later ge nerations.
79. Peace be with Noah among all men in the worlds.
80. Thus do We reward the righteous ones.
81. He was one of Our believing servants.
82. We drowned all the others (besides Noah and his people).
83. Abraham was one of his followers.
84. He turned to his Lord wi th a sound heart
85. and asked his father and his people, “What is that you worship?
86. Do you want to worship false idols as your lords besides God?
87. What do you think about the Lord of the Universe?”
88. The people invited him to attend their feast). Then he loo ked at the stars
89. and said, “I am sick!”
90. All the people turned away from him
91. and he turned to their idols and asked them, “Do you eat?
92. Why do you not speak?”
93. He struck them with his right hand.
94. Thereupon the people came running to him.
95. He said, "How can you worship what you yourselves have carved
96. even though God created both you and that which you have made?”

97. They said, “Let us build a fire and throw him into the flames.”

98. They plotted against him, but We brought humiliation upon them

99. (Abraham) said, “I will go to my Lord who will guide me.”

99. Abraham prayed, “Lord, grant me a righteous son.”

100. We gave him the glad news of the birth of a forbearing son.

101. When his son was old enough to work with him, he said, “My son, I have had a dream that I mu st sacrifice you. What do you think of this?” He replied, “Father, fulfil whatever you are commanded to do and you will find me patient, by the will of God.”

102. When they both agreed and Abraham had lain down his son on the side of his face (for slaughtering),

103. We called to him, “Abraham,

104. you have fulfilled what you were commanded to do in your dream.” Thus do We reward the righteous ones.

105. It was certainly an open trial.

106. We ransomed his son with a great sacrifice

107. and perpetuated his praise in later gen erations.

108. Peace be with Abraham.

109. Thus, do We reward the righteous ones.

110. He was one of Our believing servants.

111. We gave him the glad news of the birth of Isaac, one of the righteous Prophets.

112. We had blessed him and Isaac. Some of their offspring we re righteous and others were openly unjust to themselves.

113. We certainly bestowed Our favour upon Moses and Aaron

114. and saved them and their people from great distress.

115. We helped them and they were victorious.

116. We gave them the enlightening Book,

117. guided them to the right path,

118. and perpetuated their praise in later generations.

119. Peace be with Moses and Aaron.

120. Thus do We reward the righteous ones.

121. They were two of Our believing servants.

122. Elias was certainly a Messenger.

123. He told his people, "Why d o you not have fear of God?

124. Do you worship Ba`al and abandon the Best Creator.

125. who is your Lord and the Lord of your forefathers?"

126. They called him a liar. Thus, all of them will suffer torment,

127. except the sincere servants of God.

128. We perpetuated his praise in the later generations.

129. Peace be with the followers of Elias.

130. In this way do We reward the righteous ones.

131. He was one of Our believing servants.

132. Lot was certainly a Messenger.

133. We rescued him and his whole family,

134. except for an old woman who remained behind.

135. Then We totally destroyed the others.

136. You pass by (their ruined town) in the morning and at night

137. Will you then not understand?

138. Jonah was certainly a Messenger.

139. He abandoned his people

140. and sailed away in a laden ship, wherei n people cast lots. Because he lost, he was thrown into the water.

141. The fish swallowed him up and he deserved (all this).

142. Had he not glorified God,

143. he would certainly have remained inside the fish until the Day of Resurrection.

144. We cast him out of the fish unto dry land and he was sick.

145. We made a plant of gourd grow up for him.

146. We sent him to a hundred thousand or more people.

147. They believed in him so We granted them enjoyment for an appointed time.

148. (Muḥammad), ask them, "Do daughters belong to your Lord and sons to them?

149. Have We created the angels as females before their very eyes?

150. It is only because of their false invention that they say,

151. 'God has begotten a son.' They are certainly liars.

152. Has He chosen daughters in preference to sons?

153. Woe to you! How terrible is your Judgement.

154. Do you not understand?

155. Do you have clear authority?

156. Bring your book if what you say is true.

157. They have said that there is a relationship between Him and the jinn. The jinn certainly know that they will al l be brought to suffer torment.

158. God is too glorious to be described as they describe Him

159. except the servants of God, sincere and devoted.

160. You and whatever you worship

161. cannot mislead anyone

162. except those who are doomed to enter hell

163. The angels say, “E ach of us has an appointed place.

164. We stand in ranks (for prayer)

165. and we glorify God.”

166. Even though they (unbelievers) say,

167. “Had we received guidance from the people living before us,

168. we would have certainly been sincere servants of God.”

169. They have rejected the Qur'ān. They will soon know the consequences (of their disbelief).

170. We decreed that Our Messenger servants

171. will certainly be victorious

172. and that Our army will be triumphant.

173. (Muḥammad), stay away from them for a while

174. and watch them. They, too, will watch.

175. Do they want to suffer Our torment immediately?

176. When it descends into their courtyard, it will be terrible for those

177. who have already been warned.

178. Stay away from them for a while

179. and watch. They, too, will watch.

180. Your Lord, the Lord of Honor, is too exalted to be considered as they describe Him.

181. Peace be with the Messengers (of God). It is only Allāh, the Lord of the Universe, who deserves all praise.

Sūrah al-Ahzāb

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيْمِ

﴿ يَاأَيُّهَا النَّبِيُّ اتَّقِ اللهَ وَلاَ تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللهَ كَانَ عَلِيمًا
حَكِيمًا ﴿١﴾ وَاتَّبِعْ مَا يُوحَى إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا
﴿٢﴾ وَتَوَكَّلْ عَلَى اللهِ وَكَفَى بِاللهِ وَكِيلاً ﴿٣﴾ مَا جَعَلَ اللهُ لِرَجُلٍ مِنْ قَلْبَيْنِ
فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ
أَدْعِيَائَكُمْ أَبْنَائَكُمْ ذَلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي
السَّبِيلَ ﴿٤﴾ ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللهِ فَإِنْ لَمْ تَعْلَمُوا آبَائَهُمْ
فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ
مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللهُ غَفُورًا رَحِيمًا ﴿٥﴾ النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ
أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ
اللهِ مِنْ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلاَّ أَنْ تَفْعَلُوا إِلاَّ أَنْ تَفْعَلُوا إِلَى أَوْلِيَائِكُمْ
مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٦﴾ وَإِذْ أَخَذْنَا مِنْ النَّبِيِّينَ مِيثَاقَهُمْ
وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا
غَلِيظًا ﴿٧﴾ لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾
يَاأَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللهِ عَلَيْكُمْ إِذْ جَائَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ
رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾ إِذْ جَاءُوكُمْ مِنْ
فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتْ الأَبْصَارُ وَبَلَغَتْ الْقُلُوبُ الْحَنَاجِرَ
وَتَظُنُّونَ بِاللهِ الظُّنُونَ ﴿١٠﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالاً شَدِيدًا

﴿١١﴾ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللهُ وَرَسُولُهُ
إِلاَّ غُرُورًا ﴿١٢﴾ وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَاأَهْلَ يَثْرِبَ لاَ مُقَامَ لَكُمْ فَارْجِعُوا
وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ
يُرِيدُونَ إِلاَّ فِرَارًا ﴿١٣﴾ وَلَوْ دُخِلَتْ عَلَيْهِمْ مِنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ
لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلاَّ يَسِيرًا ﴿١٤﴾ وَلَقَدْ كَانُوا عَاهَدُوا اللهَ مِنْ قَبْلُ لاَ
يُوَلُّونَ الأَدْبَارَ وَكَانَ عَهْدُ اللهِ مَسْئُولاً ﴿١٥﴾ قُلْ لَنْ يَنْفَعَكُمُ الْفِرَارُ إِنْ فَرَرْتُمْ
مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذًا لاَ تُمَتَّعُونَ إِلاَّ قَلِيلاً ﴿١٦﴾ قُلْ مَنْ ذَا الَّذِي
يَعْصِمُكُمْ مِنَ اللهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلاَ يَجِدُونَ لَهُمْ
مِنْ دُونِ اللهِ وَلِيًّا وَلاَ نَصِيرًا ﴿١٧﴾ قَدْ يَعْلَمُ اللهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ
لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلاَ يَأْتُونَ الْبَأْسَ إِلاَّ قَلِيلاً ﴿١٨﴾ أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ
الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ
فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ
يُؤْمِنُوا فَأَحْبَطَ اللهُ أَعْمَالَهُمْ وَكَانَ ذَلِكَ عَلَى اللهِ يَسِيرًا ﴿١٩﴾ يَحْسَبُونَ
الأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الأَعْرَابِ
يَسْأَلُونَ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلاَّ قَلِيلاً ﴿٢٠﴾ لَقَدْ كَانَ لَكُمْ
فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللهَ
كَثِيرًا ﴿٢١﴾ وَلَمَّا رَأَى الْمُؤْمِنُونَ الأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللهُ وَرَسُولُهُ
وَصَدَقَ اللهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلاَّ إِيمَانًا وَتَسْلِيمًا ﴿٢٢﴾ مِنَ الْمُؤْمِنِينَ رِجَالٌ
صَدَقُوا مَا عَاهَدُوا اللهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا

بَدَّلُوا تَبْدِيلاً ﴿٢٣﴾ لِيَجْزِيَ اللهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ
شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللهَ كَانَ غَفُورًا رَحِيمًا ﴿٢٤﴾ وَرَدَّ اللهُ الَّذِينَ كَفَرُوا
بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللهُ قَوِيًّا عَزِيزًا
﴿٢٥﴾ وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي
قُلُوبِهِمْ الرُّعْبَ وَقَذَفَ فِي قُلُوبِهِمْ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا
﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَئُوهَا وَكَانَ اللهُ
عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢٧﴾ يَاأَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَيَاةَ
الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلاً ﴿٢٨﴾ وَإِنْ كُنْتُنَّ
تُرِدْنَ اللهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا
عَظِيمًا ﴿٢٩﴾ يَانِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ يُضَاعَفْ لَهَا
الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللهِ يَسِيرًا ﴿٣٠﴾ وَمَنْ يَقْنُتْ مِنْكُنَّ لِلَّهِ
وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾
يَانِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنْ النِّسَاءِ إِنْ اتَّقَيْتُنَّ فَلاَ تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ
الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلاً مَعْرُوفًا ﴿٣٢﴾ وَقَرْنَ فِي بُيُوتِكُنَّ وَلاَ تَبَرَّجْنَ
تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلاَةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللهَ وَرَسُولَهُ إِنَّمَا
يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾
وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللهِ وَالْحِكْمَةِ إِنَّ اللهَ كَانَ لَطِيفًا
خَبِيرًا ﴿٣٤﴾ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ
وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ

وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ
وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللهَ كَثِيرًا
وَالذَّاكِرَاتِ أَعَدَّ اللهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾ وَمَا كَانَ لِمُؤْمِنٍ وَلاَ
مُؤْمِنَةٍ إِذَا قَضَى اللهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ
يَعْصِ اللهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلاَلاً مُبِينًا ﴿٣٦﴾ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللهُ
عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللهَ وَتُخْفِي فِي نَفْسِكَ مَا
اللهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا
زَوَّجْنَاكَهَا لِكَيْ لاَ يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا
قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللهِ مَفْعُولاً ﴿٣٧﴾ مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ
فِيمَا فَرَضَ اللهُ لَهُ سُنَّةَ اللهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللهِ قَدَرًا
مَقْدُورًا ﴿٣٨﴾ الَّذِينَ يُبَلِّغُونَ رِسَالاَتِ اللهِ وَيَخْشَوْنَهُ وَلاَ يَخْشَوْنَ أَحَدًا إِلاَّ
اللهَ وَكَفَى بِاللهِ حَسِيبًا ﴿٣٩﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ
رَسُولَ اللهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾ يَاأَيُّهَا الَّذِينَ
آمَنُوا اذْكُرُوا اللهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلاً ﴿٤٢﴾ هُوَ الَّذِي
يُصَلِّي عَلَيْكُمْ وَمَلاَئِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ
بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلاَمٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا
﴿٤٤﴾ يَاأَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى اللهِ
بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾ وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللهِ فَضْلاً كَبِيرًا ﴿٤٧﴾
وَلاَ تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللهِ وَكَفَى بِاللهِ

وَكِيلاً ﴿٤٨﴾ يَاأَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمْ الْمُؤْمِنَات ثُمَّ طَلَّقْتُمُوهُنَّ مِنْ
قَبْلِ أَنْ تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّة تَعْتَدُّونَهَا
فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلاً ﴿٤٩﴾ يَاأَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ
أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللهُ عَلَيْكَ
وَبَنَات عَمِّكَ وَبَنَات عَمَّاتِكَ وَبَنَات خَالِكَ وَبَنَات خَالاَتِكَ اللَّاتِي هَاجَرْنَ
مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنكِحَهَا
خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا
مَلَكَتْ أَيْمَانُهُمْ لِكَيْلاَ يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللهُ غَفُوراً رَحِيمًا ﴿٥٠﴾
تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلاَ
جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَى أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلاَ يَحْزَنَّ وَيَرْضَوْنَ بِمَا آتَيْتَهُنَّ
كُلُّهُنَّ وَاللهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللهُ عَلِيمًا حَلِيمًا ﴿٥١﴾ لاَ يَحِلُّ لَكَ
النِّسَاءُ مِنْ بَعْدُ وَلاَ أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلاَّ مَا
مَلَكَتْ يَمِينُكَ وَكَانَ اللهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا ﴿٥٢﴾ يَاأَيُّهَا الَّذِينَ آمَنُوا لاَ
تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلاَّ أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا
دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلاَ مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ
يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللهُ لاَ يَسْتَحْيِي مِنْ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ
مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَاب ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ
لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللهِ وَلاَ أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ
كَانَ عِنْدَ اللهِ عَظِيمًا ﴿٥٣﴾ إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللهَ كَانَ بِكُلِّ

شَيْءٍ عَلِيمًا ﴿٥٤﴾ لاَ جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلاَ أَبْنَائِهِنَّ وَلاَ إِخْوَانِهِنَّ وَلاَ
أَبْنَاءِ إِخْوَانِهِنَّ وَلاَ أَبْنَاءِ أَخَوَاتِهِنَّ وَلاَ نِسَائِهِنَّ وَلاَ مَا مَلَكَتْ أَيْمَانُهُنَّ
وَاتَّقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٥٥﴾ إِنَّ اللَّهَ وَمَلاَئِكَتَهُ
يُصَلُّونَ عَلَى النَّبِيِّ يَاأَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾ إِنَّ
الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا
مُهِينًا ﴿٥٧﴾ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ
احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ﴿٥٧﴾ يَاأَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ
الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلاَبِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلاَ يُؤْذَيْنَ وَكَانَ
اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾ لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لاَ يُجَاوِرُونَكَ فِيهَا إِلاَّ قَلِيلاً ﴿٦٠﴾
مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِّلُوا تَقْتِيلاً ﴿٦١﴾ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ
قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلاً ﴿٦٢﴾ يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا
عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾ إِنَّ اللَّهَ لَعَنَ
الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾ خَالِدِينَ فِيهَا أَبَدًا لاَ يَجِدُونَ وَلِيًّا وَلاَ
نَصِيرًا ﴿٦٥﴾ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَالَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا
الرَّسُولاَ ﴿٦٦﴾ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلاَ ﴿٦٧﴾
رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾ يَاأَيُّهَا الَّذِينَ آمَنُوا لاَ
تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿٦٩﴾
يَاأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلاً سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ

وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ إِنَّا
عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا
وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولاً ﴿٧٢﴾ لِيُعَذِّبَ اللَّهُ
الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٣﴾ ﴾

In the Name of Allāh, the Beneficent, the Merciful.

1. Prophet, have fear of Allāh and do not yield to the infidels and hypocrites. Allāh is All-knowing and All-wise.
2. Follow what has been revealed to you from your Lord. Allāh is All-aware of what you do.
3. Trust in Allāh and be sure that He is a Sufficient Guardian.
4. Allāh has not created two hearts inside any one human being. Allāh does not consider your wives whom you renounce by zihar as your mothers nor those whom you adopt as y our sons. These are only words of your mouth. God tells the Truth and shows the right path.
5. Call them sons of their own fathers. It is more just in the eyes of Allāh. If you do not know their fathers, they are your brothers and friends in religion. You w ill not be responsible for your mistakes, but you will be responsible for what you do intentionally. Allāh is All-forgiving and All-merciful.
6. The Prophet has more authority over the believers than themselves. His wives are their mothers. The relatives are closer to each other, according to the Book of Allāh, than the believers and the emigrants. However, you may show kindness to your guardians. This also is written in the Book.
7. We had a solemn covenant with you (Mu ḥammad), and the Prophets: Noah, Abraham, M oses, and Jesus, the son of Mary.
8. This was a firm agreement. Allāh will ask the truthful ones about their truthfulness and prepare a painful torment for the disbelievers.

9. Believers, recall Allāh' favor to you when the army attacked you. We sent a wind and the armies, which you did not see, to support you. Allāh sees all that you do.
10. Eyes became dull and hearts almost reached the throat when they attacked you from above and below and you started to think of God with suspicion.
11. There the believers were teste d and tremendously shaken.
12. It was there that the hypocrites and those whose hearts were sick, said, "The promise of Allāh and His Messenger has proved to be nothing but deceit."
13. It was there that a group of them said, "People of Yathrib, turn back for there is no place for you to stay." Another group, asking for the Prophet's permission, said, Our homes are defenseless." In fact, they were not defenseless. They only wanted to run away.
14. Had the army of the enemies invaded their homes and asked them to give-up their religion, they would have yielded to them without delay.
15. They had certainly promised Allāh that they would not turn away. To promise Allāh is certainly a (great) responsibility.
16. (Muḥammad), tell them, "Running away will never be of any benefit to you even if you run away from death or being killed. Still you would not be able to enjoy yourselves except for a short while."
17. Say, "Who can prevent Allāh from punishing you or granting you mercy? They will not find anyone besides Allāh as their guardi an or helper."
18. Allāh certainly knows those among you who create obstacles (on the way that leads to Allāh) and those who say to their brothers, 'Come quickly to us' and very rarely take part in the fighting.
19. They are niggardly in spending for you. When fea r comes, you can see them looking at you, their eyes rolling about like to faint because of the agony of death. When their fear subsides, they start to bite you with their sharp tongues. They are miserly in spending for a virtuous cause and have no faith. Allāh has turned their deeds devoid of all virtue. This was not at all difficult for Allāh.
20. They think that the confederate tribes have not yet gone. If the confederate tribes were to attack them, they would have wished to be

left alone among the Bedouin Arabs where they would only follow the news about you. Even if they were with you, only a few of them would take part in the fight.

21. The Messenger of Allāh is certainly a good example for those of you who have hope in Allāh and in the Day of Judgement and who remember Allāh very often.
22. On seeing the confederate tribes, the believers said, "This is what Allāh and His Messenger had promised us. The promise of Allāh and His Messenger is true." This only strengthens their faith and their desire of submission to the will of Allāh.
23. Among the believers there are people who are true in their promise to Allāh. Some of them have already passed away and some of them are waiting. They never yield to any change.
24. Allāh will certainly reward the truthful ones for their truthfulness and punish or pardon the hypocrites as He wishes. Allāh is All-forgiving and All-merciful.
25. Allāh repelled the unbelievers in their rage. They could not achieve anything good. Allāh rendered sufficient support to the believers in fighting. Allāh is All-powerful and Majestic.
26. Allāh brought down those among the People of the Book who had supported the confederate tribes from their castles and struck their hearts with terror. You did away with some of them and captured the others.
27. Allāh made you inherit their land, houses, property, and a land on which you had never walked. Allāh has power over all things.
28. Prophet, tell your wives, "If you want the worldly life and its beauty, I shall allow you to enjoy it and set you free in an honorable manner,
29. but if you want the pleasure of Allāh, His Messenger, and the life hereafter, know that Allāh has prepared a great reward for the righteous ones among you."
30. Wives of the Prophet, if anyone among you commits indecency, her torment will be double. This is not at all difficult for Allāh.
31. To whoever of you obeys Allāh and His Messenger and acts righteously, We will give double reward and a honorable sustenance.

32. Wives of the Prophet, you are not like other women. If you have fear of God, do not be tender in your speech lest people whose hearts are sick may lust after you.

33. Do not display yourselves after the manner of the (pre-Islamic) age of darkness. Be steadfast in the prayer, pay the religious tax, and obey Allāh and His Messenger. People of the house, Allāh wants to remove all kinds of uncleanliness from you and to purify you thoroughly.

34. Wives of the Prophet, remember the revelations of Allāh and Words of wisdom that are recited in your homes. Allāh is Most Kind and All-aware.

35. Allāh has promised forgiveness and great rewards to the Muslim men and the Muslim women, the believing men and the believing women, the obedient men and the obedient women, the truthful men and the truthful women, the forbearing men and the forbearing women, the humble men and the humble women, the alms-giving men and the alms-giving women, the fasting men and the fasting women, the chaste men and the chaste women, and the men and women who remember Allāh very often.

36. The believing men and women must not feel free to do something in their affairs other than that which has been already decided for them by Allāh and His Messenger. One who disobeys Allāh and His Messenger is in plain error.

37. Say to the person to whom you and Allāh have granted favor, "Keep your wife and have fear of Allāh. You hide within yourself what Allāh wants to make public. You are afraid of people while it is God whom one should fear." When Zayd set her free, We gave her in marriage to you so that the believers would not face difficulties about the wives of their adopted sons when they are divorced. Allāh's decree has already been issued.

38. The Prophet cannot be blamed for carrying out the commands of Allāh. It was the tradition of Allāh with those who lived before. The command of Allāh has already been decreed and ordained.

39. Those who preach the message of Allāh and are humble before Him should not be afraid of anyone besides Allāh. Allāh is Sufficient in keeping the account.

40. Muḥammad is not the father of any of your males. He is the Messenger of Allāh and the last Proph et. Allāh has the knowledge of all things.

41. Believers, remember Allāh very often

42. and glorify Him both in the mornings and in the evenings.

43. It is He who forgives you and His angels pray for you so that He will take you out of darkness into light. Allāh is All-merciful to the believers.

44. On the day when they will be brought into the presence of their Lord, their greeting to each other will be, "Peace be with you." Allāh has prepared an honorable reward for them.

45. Prophet, We have sent you as a witness, a bear er of glad news, a warner,

46. a preacher for Allāh by His permission and as a shining torch.

47. Give glad news to the believers of their receiving great favor from Allāh.

48. Do not yield to the disbelievers or the hypocrites. Ignore their annoying you. Trust in Al lāh. Allāh is your all Sufficient Protector.

49. Believers, if you marry believing women and then divorce them before the consummation of the marriage, they do not have to observe the waiting period. Give them their provisions and set them free in an honorabl e manner.

50. Prophet, We have made lawful for you your wives whom you have given their dowry, slave girls whom Allāh has given to you as gifts, the daughters of your uncles and aunts, both paternal and maternal, who have migrated with you. The believing woman , who has offered herself to the Prophet and whom the Prophet, may want to marry, will be especially for him, not for other believers. We knew what to make obligatory for them concerning their wives and slave girls so that you would face no hardship (becau se we have given distinction to you over the believers). Allāh is All-forgiving and All-merciful.

51. You may refuse whichever (of the woman who offer themselves to you) as you want and accept whichever of them you wish. There is no blame on you if you marry (one whom you had refused previously). This would be more delightful for them. They should not be grieved

but should be happy with whatever you have given to every one of them. Allāh knows what is in your hearts. Allāh is All-knowing and All-forbearing.

52. Besides these, other women are not lawful for you to marry nor is it lawful for you to exchange your wives for the wives of others (except for the slave girls), even though they may seem attractive to you. Allāh is watchful over all things.

53. Believers, do not enter the houses of the Prophet for a meal without permission. if you are invited, you may enter, but be punctual (so that you will not be waiting while the meal is being prepared). When you have finished eating, leave his home. Do not sit around chatt ing among yourselves. This will annoy the Prophet but he will feel embarrassed to tell you. Allāh does not feel embarrassed to tell you the truth. When you want to ask something from the wives of the Prophet, ask them from behind the curtain. This would b e more proper for you and for them. You are not supposed to trouble the Prophet or to ever marry his wives after his death, for this would be a grave offence in the sight of Allāh.

54. Whether you reveal something or hid it, Allāh has the knowledge of all things.

55. It will not be an offence for the wives of the Prophet (not to observe the modest dress) in the presence of their fathers, sons, brothers, sons of their brothers and sisters, their own women, and their slave-girls. They should have fear of Allāh. All āh witnesses all things.

56. Allāh showers His blessings upon the Prophet and the angels seek forgiveness for him. Believers, pray for the Prophet and greet him with, "Peace be with you."

57. Those who annoy Allāh and His Messenger will be condemned by Allāh in this life and in the life to come. He has prepared for them a humiliating torment.

58. Those who annoy the believing men and women without reason will bear the sin for a false accusation, a manifest offence.

59. Prophet, tell your wives, daughters, and the wives of the believers to cover their bosoms and breasts. This will make them distinguishable from others and protect them from being annoyed. Allāh is All-forgiving and All-merciful.

60. If the hypocrites, those whose hearts are sick and those who encourage the spread of evil in the city, will not desist, We shall arouse you against them and they will only be allowed to be your neighbours for a short while.

61. They will be condemned wherever they are and will be sized and done away with for good.

62. This was the traditio n of Allāh with those who lived before. There will never be any change in the tradition of Allāh.

63. (Muḥammad), people ask you about the Day of Judgment. Say, "Only Allāh has knowledge about it. Perhaps the Hour of Doom will soon come to pass."

64. Allāh has co ndemned the unbelievers and prepared for them a burning torment,

65. wherein they will live forever without being able to find any guardian or helper.

66. On the day when their faces will be turned from side to side on the fire, they will say, "Would that we had obeyed Allāh and the Messenger!"

67. They will say, "Lord, we obeyed our chiefs and elders and they caused us to go astray

68. Lord, make them to suffer double torment and subject them to the greatest condemnation."

69. Believers, do not be like those who annoyed Mo ses. Allāh proved him to be innocent of what they had said about him. Moses was a honorable person in the sight of Allāh.

70. Believers, have fear of Allāh and speak righteous words.

71. Allāh will reform your deeds and forgive your sins. One who obeys Allāh an d His Messenger will certainly achieve a great success.

72. We offered Our Trust (Our deputation) to the heavens, to the earth, and to the mountains, but they could not bear this burden and were afraid to accept it. Mankind was able to accept this offer but h e was unjust to himself and ignorant of the significance of this Trust.

73. (As a result of this) Allāh will punish the hypocrites and the pagans, but He will accept the repentance of the believers. Allāh is All-forgiving and All-merciful.

Āyāt al-Kursī

﴿ اللّهُ لاَ إِلَهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ لاَ تَأْخُذُهُ سِنَةٌ وَلاَ نَوْمٌ لَّهُ مَا فِي
السَّمَاوَاتِ وَمَا فِي الأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلاَّ بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلاَ يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلاَّ بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ
السَّمَاوَاتِ وَالأَرْضَ وَلاَ يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾ لاَ إِكْرَاهَ
فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنْ الغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللّهِ فَقَدْ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لاَ انفِصَامَ لَهَا وَاللّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ اللّهُ وَلِيُّ
الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنْ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمْ
الطَّاغُوتُ يُخْرِجُونَهُمْ مِنْ النُّورِ إِلَى الظُّلُمَاتِ أُوْلَئِكَ أَصْحَابُ النَّارِ هُمْ
فِيهَا خَالِدُونَ ﴿٢٥٧﴾ ﴾

255. Allāh, there is no God but He, the Everlasting and the Guardian of life. Drowsiness or sleep do not seize him. To Him belongs all that is in the heavens and the earth. No one can intercede with Him for others except by His permission. He knows about people's present and past. No one can grasp anything from His knowledge besides what He has permitted them to grasp. The heavens and the earth are under His dominion. He does not experi ence fatigue in preserving them both. He is the Highest and the Greatest.

256. There is no compulsion in religion. Certainly, right has become clearly distinct from wrong. Whoever rejects the devil and believes in Allāh has firmly taken hold of a strong handle that never breaks. Allāh is All-hearing and knowing.

257. Allāh is the Guardian of the believers and it is He who takes them out of darkness into light. The Devil is the guardian of those who deny the Truth and he leads them from light to darkness. These are the dwellers of hell wherein they will live forever.

Sūrah al-A'rāf : Ayah 54

﴿ إِنَّ رَبَّكُمْ اللهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى
عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ
مُسَخَّرَاتٍ بِأَمْرِهِ أَلاَ لَهُ الْخَلْقُ وَالأَمْرُ تَبَارَكَ اللهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾ ﴾

54. Your Lord is Allāh who established His dominion over the Throne (of the realm) after having created the heavens and the earth in six days. He made the night darken the day which it pursues at a (considerable) speed and He made the sun and the moon submissive to His command. Is it not He Who creates and governs all things? Blessed is Allāh, the Cherisher of the Universe.

Sūrah al-Baqarah : Final Three Ayats

﴿ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ
تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللهُ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ
بِاللهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا
وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ لاَ يُكَلِّفُ اللهُ نَفْسًا إِلاَّ وُسْعَهَا
لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لاَ تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا
رَبَّنَا وَلاَ تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلاَ
تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلاَنَا
فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾ ﴾

284. To Allāh belongs whatever is in the heavens and the earth. Allāh will call you to account for all that you may reveal from your souls

and all that you may conceal. Allāh will forgive or punish whomever He wants. Allāh has power over all things.

285. The Messengers and the believers have faith in what was revealed to them from their Lord. Everyone of them believed in Allāh, His Angels, His Books, and His Messengers, saying, "We find no difference among the Messe ngers of Allāh." They also have said, "We heard Allāh's commands and obeyed them. Lord, we need Your forgiveness and to You we shall return."

286. Allāh does not impose on any soul a responsibility beyond its ability. Every soul receives whatever it gains and is liable for whatever it does. Lord, do not hold us responsible for our forgetfulness and mistakes. Lord, do not lay upon us the burden that You laid on those who lived before us. Lord, do not lay on us what we cannot afford. Ignore and forgive our sins. Have mercy on us. You are our Lord. Help us against the unbelievers.

Rule 42: It is Makrūh to leave a dying person alone, place a weight on his stomach, talk idly or weep near him, or to let only women remain with him. It is also Makrūh for a person in the state of Janābah or Ḥaiḍh to be near the dying one.

The Reward for Making a Dying Person face towards the Qiblah

١. عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيْهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) قَالَ دَخَلَ رَسُولُ اللهِ (صلى الله عليه وآله) عَلى رَجُلٍ مِنْ وُلْدِ عَبْدُ الْمُطَّلِبِ وَ هُوَ فِي السُّوقِ وَ قَدْ وُجِّهَ لِغَيْرِ الْقِبْلَةِ فَقَالَ (صلى الله عليه وآله) وَجِّهُوهُ إِلى الْقِبْلَةِ فَإِنَّكُمْ إِذَا فَعَلْتُمْ ذَلِكَ أَقْبَلَتْ عَلَيْهِ الْمَلَائِكَةُ وَ أَقْبَلَ اللهُ عَلَيْهِ فَلَمْ يَزِلْ كَذَلِكَ حَتَّى يُقْبَضُ.

1. Zaīd ibn 'Alī relates from his father that Amīr al-Mu'minīn (Peace be upon him) said, "The Prophet (Peace be upon him and his

family) visited one of the descendants of 'Abd al-Muṭṭalib who was on his deathbed and was not facing the Qiblah. He (Peace be upon him and his family) said, 'Make this man face towards the Qiblah, because if you do this, then the Angels will turn their attention towards him and Allāh ﷻ (too) will turn His attention to him until he leaves this world.'" *(Thawāb al-A'māl, Page 433)*

The Reward for Reciting the Shahādat to the Dying Person

١. عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ (عليه السلام) عَنْ أَبِيهِ عَنْ آبَائِهِ (عَلَيْهِمُ السَّلاَمُ) عَنْ رَسُولِ اللهِ (صلى الله عليه وآله) قَالَ لَقِّنُوا مَوْتَاكُمْ لاَ إِلَهَ إِلاَّ اللهُ فَإِنْ مَنْ كَانَ آخِرُ كَلاَمُهُ لاَ إِلَهَ إِلاَّ اللهُ دَخَلَ الْجَنَّةَ.

1. Isḥāq 'Ammār realting from as-Ṣadiq Ja'far ibn Muḥammad (Peace be upon him) from his father from his forefather (Peace be upon all of them) relates that the Messenger of Allāh (Peace be upon him and his family) said, 'At the time of death, one should recite (لاَ إِلَهَ إِلاَّ اللهُ) to the dying person, since whoever's last words are (لاَ إِلَهَ إِلاَّ اللهُ) will go to Paradise.'" *(Thawāb al-A'māl, Page 434)*

⟪ Rules to be Followed After Death ⟫

Rule 43: It is Mustaḥab that (after death):

- The eyes and lips of the deceased are shut.
- The mouth is closed.
- The hands and feet are straightened.
- A cloth should be spread over the body.

For a person who dies at night, it is Mustaḥab to light the place where he/she is, and to inform the believers to join the funeral, and to hasten the burial. But if they are not sure of his/her death, then they should wait till they are certain. Moreover, if the deceased is a pregnant woman and there is a living child in her womb, then her burial should be postponed until such time when her left side can be cut open and the child can be taken out, and afterwards, her side should be sewn up again.

﴾ Rules of the Ghusl, Kafan, Ṣalāt and Dafan ﴿

Rule 44: Giving the Ghusl, Kafan, Hunūt, Ṣalāt, and burial to every dead Muslim, regardless of whether he/she is an Itḥnā-'Asherī or not, is Wājib on the guardian. The guardian must either discharge all these duties himself or appoint someone else to do them. In addition, if anyone performs these duties with or without the permission of the guardian, then the guardian will be relieved of his responsibility.

If the deceased has no guardian, or if the guardian refuses to discharge his duties, then these duties will be obligatory upon everyone equally as Wājib-e-Kifā'ī, which means that if even one person undertakes to fulfil the obligation, others will be relieved of the responsibility; however, if no one undertakes to do so, all will be equally sinful. In addition, when a guardian refuses to discharge his duty, then seeking his permission has no meaning.

Rule 45: If a person undertakes to fulfil the obligations to the dead body, then it is not obligatory on others to proceed for the same. However, if that person leaves the work half done, then others must complete it.

Rule 46: If a person is certain that others are fulfilling their obligations properly, then it is not obligatory upon him to proceed for the purpose. However, if he is in doubt or has suspicion, then he should take the necessary steps.

Rule 47: If a person is certain that the Ghusl, Kafan, Ṣalāt or burial of a dead body have not been performed correctly, then he must proceed to do them again properly. But if he feels that maybe the duties were incorrectly discharged, or if he has a mere doubt, then it is not obligatory to undertake the work.

Rule 48: The guardian of a wife is her husband; and in other cases, men who inherit from the deceased according to the categories (which will be explained later) will take precedence over each other. However, to say that the father of the deceased takes precedence over the son, the grandfather over the brothers, or full brothers over half-brothers or the paternal uncles over the maternal uncles is a ponderable issue, and one should act with caution as the situation demands.

Rule 49: A minor or an insane person does not qualify for guardianship in matters relating to the deceased; similarly, an absent person who can neither attend to the duties himself nor appoint someone to do them, has no authority as a guardian.

Rule 50: If a person claims that he is the guardian of the deceased person, or that the guardian of the deceased has given him permission to carry out his Ghusl, Kafan and Dafan, or if he claims that he is the appointed executor of the deceased in the matter of the final rituals, then his claim will be accepted, provided that he is reliable or that the corpse is in his possession, or that two ‘Ādil people testify to his statement.

Rule 51: If the deceased person appointed someone other than his guardian to carry out his Ghusl, Kafan, Dafan and Ṣalāt, then he will be the rightful person to fulfil these obligations. It is not necessary that the person who the deceased had appointed to carry out the duties personally should accept the Will. However if he accepts it, then he must act accordingly.

The Reward of Giving Ghusl to a Deceased Muslim

١. عَنْ سَعْدِ بنْ الإسْكَاف عَنْ أَبي جَعْفَرٍ (عليه السلام) قَالَ أَيُّمَا مُؤْمِنٍ غَسَّلَ مُؤْمِناً فَقَالَ إذَا قَلَّبَهُ ((أَللَّهُمَّ هَذَا بَدَنُ عَبْدِكَ الْمُؤْمِنِ وَ قَدْ أَخْرَجْتَ رُوحَهُ مِنْهُ وَ فَرَّقْتَ بَيْنَهُمَا فَعفْوَكَ عَفْوَكَ)) إلاَّ غَفَرَ اللهُ لَهُ ذُنُوبَ سَنَّةٍ إلاَّ الْكَبَائِرِ.

1. It is related from Sa'd ibn al-Iskāf that Abī Ja'far (Peace be upon him) said, "There is not a single believer who gives another believer the ghusl (after his death) and while shifting the body says: "O' Allāh, this is the body of your believing slave. You have taken his soul from him and separated his soul from him so forgive his sins, forgive his sins" except that Allāh ﷻ forgives that person (who is performing the ghusl) his sins for one year, except the major sins."

٢. عَنْ عَبدِ اللهِ بنْ سنَان عَنْ أَبي عَبْدِ اللهِ (عليه السلام) قَالَ مَنْ غَسَّلَ مَيِّتاً مُؤْمِناً فَأَدَّى فِيهِ الأَمَانَةِ غَفَرَ اللهُ لَهُ. قَالَ وَ كَيْفَ يُؤَدِّي فِيهِ الأَمَانَةَ؟ قَالَ (عليه السلام) لاَ يُخبِرُ بِمَا يَرَى.

2. 'Abdullāh ibn Sanān relates that Abī 'Abdillāh (Peace be upon him) said, "Whosoever gives a deceased Muslim the Ghusl and takes care of his trust, Allāh ﷻ will forgive him his sins." 'Abdullāh asked the Imām, How does he take care of his trust? The Imām (Peace be upon him) replied, "He does not inform others of what (defects) he has seen." *(Thawāb al-A'māl, Page 434)*

《 Method of Ghusl for the Deceased 》

Rule 52: It is Wājib to give three Ghusls to the dead body:

- The first bathing must be with water mixed with "Sidr" (lotus) leaves.
- The second bathing must be with water mixed with Camphor.
- The third must be with pure water.

Rule 53: The quantity of ‘Sidr’ leaves and Camphor must not be so much that the water becomes mixed (Muḍhāf), nor so little that it may be said that the ‘Sidr’ leaves and Camphor have not been mixed in it at all.

Rule 54: If enough quantity of ‘Sidr’ leaves and Camphor is not available, then whatever quantity is available must be mixed with the water.

Rule 55: If a person dies while he is in the state of Iḥrām, then his dead body must not be washed with water mixed with Camphor. Instead of that, pure, unmixed water must be used. However, in the following two situations water with Camphor must be used:

1. If he or she dies in Ḥajj Tamattu' after completing Sa’ī.

2. If it is Ḥajj Qirān or Ifrād, and he died after having shaved the head

Rule 56: If ‘Sidr’ leaves and Camphor or either of these things is not available or its use is not lawful (e.g. if it has been usurped), then the dead body must be given Ghusl, on the basis of precaution, with

pure, unmixed water and instead of the Ghusl which is not possible, it must also be given one Tayammum.

Rule 57: A person who gives Ghusl to the dead body must be a Muslim, preferably a Shī‘a Ithṇā-‘Āsherī, adult, sane, and must know the rules of the Ghusl. If an intelligent, discerning boy or girl, who is not yet bāligh, gives the Ghusl correctly, then it will be sufficient. If the deceased belongs to a sect other than the Shī‘a Ithṇā-‘Asherī, and if he (or she) is given Ghusl according to the rules of his (or her) sect by a person of that sect, then the Shī‘a Ithṇā-‘Asherī believer will be relieved of the responsibility, except if he is the guardian.

Rule 58: One who gives Ghusl to the dead body must perform the act with the intention of Qurbat, that is, in obedience to the pleasure of Allāh سبحانه وتعالى.

Rule 59: It is obligatory to give a Ghusl to a Muslim child, even one who is illegitimately born. But the Ghusl, Kafan, and Dafan of a non-Muslim and his children is not allowed. It is also necessary to give Ghusl to a Muslim who has been insane since child-hood and has grown up without having recovered.

Rule 60: If a fetus of four months or more is stillborn, then it is obligatory to give it Ghusl, and even if it has not yet completed four months, but it has formed the features of a human child, then it must be given Ghusl, as a precaution. In the event that both of these circumstances are absent, the fetus will be wrapped up in a cloth and buried without Ghusl.

Rule 61: It is unlawful for a man to give Ghusl to the dead body of a woman, and for a woman to give Ghusl to the dead body of a man. Husband and wife can however give Ghusl to the dead body of each other, although the recommended precaution is that they too must avoid doing so, in normal circumstances.

Rule 62: A man can give a Ghusl to the dead body of a little girl and similarly a woman can give a Ghusl to the dead body of a little boy.

Rule 63: If no man is available to give the Ghusl to the dead body of a man, then his kinswomen who are also his maḥram (one with whom marriage is prohibited e.g., mother, sister, paternal or maternal aunt) or those women who became his maḥram by way of marriage or suckling, can give Ghusl to his dead body. Similarly if no woman is available to give the Ghusl to the dead body of a woman, then her kinsmen who are also her maḥram or had become maḥram by marriage or suckling, can give Ghusl to her dead body. In either case, it is not obligatory to cover the body except the private parts; though doing so is recommended.

Rule 64: If a man gives the Ghusl to the dead body of a man, or a woman to the dead body of a woman, then it is permissible to keep the body bare, except for the private parts; however it is better to perform the Ghusl under the clothing.

Rule 65: It is Ḥarām to look at the private parts of a corpse, and if a person giving Ghusl looks at them, then he has committed a sin, but the Ghusl will not become void.

Rule 66: The plank or slab of stone on which the dead body is given the Ghusl, and the cloth with which his private parts are covered, and the hands of the person who gives the Ghusl and all things washed, along with the dead body become ṭāhir when the Ghusl is finished.

Rule 67: If there is a Najāsat on any part of the dead body, then it is obligatory to remove it first before giving the Ghusl. Also, according to Iḥtiyāt Mustaḥab, before the corpse is given the Ghusl, it must be clean and free from all other impurities.

Rule 68: The Ghusl for a dead body is similar to the Ghusl for Janābah. And the obligatory precaution is that a corpse must not be

given Ghusl by Irtīmāsī, that is, immersion, as long as it is possible to give Ghusl by way of Tartībī. And even in the case of Ghusl Tartībī, it is necessary that the body be washed on the right side first followed by the left side. And the recommended precaution is that if possible, none of the three parts of the body be immersed in the water, rather water must be poured on the dead body.

Rule 69: If someone dies in the state of Ḥaīḍh or Janābah, then it is not necessary to give him or her their respective Ghusls, and the Ghusl given for the dead body will suffice.

Rule 70: As a precaution, it is Ḥarām to charge any fee for giving the Ghusl to the dead. If someone gives Ghusl with an intention of earning and without the intention of seeking nearness to Allāh, then the Ghusl will become void. However, it is lawful to charge for the preliminary preparations before the Ghusl.

Rule 71: There is no rule for Jabīrah in the Ghusl of the Mayyit, so if water is unavailable or there is some other valid excuse for abstaining from using water for the Ghusl, then the dead body must be given one Tayammum instead of Ghusl. As a recommended precaution, three Tayammum must be given, and in one of the Tayammum, there should be the intention of "مَا فِي ضِمَّـــةِ". This means that a person performing the Tayammum resolves that this Tayammum is given to absolve him of his responsibility.

Rule 72: A person giving Tayammum to the dead body must strike his own palms on the earth and then wipe them on the face and back of the hands of the dead body. The obligatory precaution is that he must, if possible, use the hands of the deceased for Tayammum.

Ghusl for Touching a Dead Body

Rule 73: If a person touches the dead human body which has become cold and has not yet been given Ghusl (i.e. brings any part of his own body in contact with the deceased), then he must perform a Ghusl, regardless of whether he touched it while asleep or awake, voluntarily or otherwise. A Ghusl will also become Wājib if his nail or bone touches the nail or bone of the dead body. However, Ghusl is not obligatory if one touches a dead animal.

Rule 74: If someone touches a dead body which has not yet become entirely cold, then Ghusl will not be Wājib, even if the part that was touched has become cold.

Rule 75: If a person brings his hair in contact with the body of a deceased, or if his body touches the hair of the deceased, or if his hair touches the hair of the deceased, then Ghusl will not become obligatory.

Rule 76: If someone touches a dead child or a fetus in which life has entered into it, then the Ghusl for touching it will become obligatory. Hence, if a stillborn child, whose body has become cold, comes in contact with the outer part of the mother's body, then the mother must perform a Ghusl for touching the dead body. In fact, as an obligatory precaution, she must perform Ghusl even if the child did not touch the outer part of her body.

Rule 77: A child who is born after its mother has died, and her body has become cold, and if it touches any outer part of the mother's dead body, then it must do Ghusl on attaining the age of puberty. In fact, it must perform a Ghusl, even if it did not touch the mother's body, as a precaution.

Rule 78: If a person touches the dead body after it has been given three obligatory Ghusls, then the Ghusl for touching the body is not Wājib. However, if he touches any part of the dead body before the completion of the three Ghusls, then he must perform a Ghusl for touching the dead body, even if the third Ghusl of that part which he has touched may have been completed.

Rule 79: If an insane person or a minor touches a dead body; then the insane person would perform the Ghusl when he becomes sane, and similarly the minor child would do Ghusl when he attains the age of puberty.

Rule 80: If a part (of the body) is separated from a living person, or from a dead body which has not yet been given the Ghusls, and a person touches that separated part, then one does not have to do any Ghusl even if that separated part contains bones.

Rule 81: It is not obligatory to perform a Ghusl for touching a separated bone which has not yet been given Ghusl, whether it has been separated from a dead body or a living person. The same rule applies to touching the teeth, which have been separated from a dead body or a living person.

Rule 82: The method of performing the Ghusl for touching the dead body is the same as that of Ghusl for Janābat. However, for a person who has done Ghusl for touching a dead body, the recommended precaution is that he must also perform Wuḍhu when he has to pray.

Rule 83: One Ghusl is sufficient for one who touches several corpses or touches the same corpse a number of times.

Rule 84: A person who has not yet performed a Ghusl after touching a dead body is not prohibited from halting or pausing in a Masjid, from having sexual intercourse with his spouse, or from reciting the verses of the Holy Qur'ān which contain an obligatory Sajdah.

However, he must perform a Ghusl for offering prayers or for other similar acts of worship.

Rules Regarding the Kafan

Rule 85: The body of a dead Muslim must be given a Kafan with three pieces of cloth: a loincloth, a shirt or tunic, and a full cover.

Rule 86: As a precaution, the loin cloth must be long enough to cover the body from the navel to the knees, and it is better if it covers the body from the chest up to the feet. The Ma'zar (loin cloth) is approximately 60" x 54" (150cm x 135cm).

As a precaution, the covering sheet must be long enough to cover the entire body from the top of the shoulders up to the middle of the calf, and it is better still if it reaches down to the feet. The Qamīṣ (shirt) is approximately 36" x 110" (90cm x 275cm).

As a precaution, the covering sheet must be long enough to conceal the whole body, so that both of the ends can be tied. Its width should be enough to allow one side to overlap the other. The Izār (sheet cover) is approximately 60" x 90" (150cm x 225cm).

The following pieces are the Mustaḥab parts of the Kafan:

For the Male:

1. A piece of clothing to cover the private parts which must be long enough to wrap on the two thighs. The approximate size is 16" x 108" (40cm x 270cm).
2. An 'Amamā (Turban) to be placed on the head. The approximate size is 6" x 108" (15cm x 270cm).
3. A belt of cloth to be tied around the waist to hold the Ma'zar (loin cloth) in place.
4. A second sheet cover which is the same as the Wājib Izār and is used to secure the other pieces.

For the Female:

1. A piece of clothing to cover the private parts which must be long enough to wrap on the two thighs. The approximate size is 16” x 108” (40cm x 270cm).
2. A piece of clothing to cover the breasts. The approximate size is 12” x 90” (30cm x 225cm).
3. A piece of clothing that covers the head just as is worn in Ṣalāt. The approximate size is 25” x 55” (63cm x 140cm).
4. A belt of cloth to be tied around the waist to hold the Ma’zar (loin cloth) in place.
5. A second sheet cover which is the same as the Wājib Izār and is used to secure the other pieces.

Rule 87: The Wājib portion of the loin cloth is that which covers from the navel down to the knees, and the Wājib portion of the shirt is that which covers the shoulders down to the middle of the calf of the legs. Whatever has been mentioned over and above this is the Mustaḥab part of the Kafan.

Rule 88: The Wājib amount of Kafan mentioned in the above rule should be financed from the estate of the deceased, and a reasonable amount to cover the Mustaḥab may also be charged to the estate if the status of the deceased demands. But as a recommended precaution, the Mustaḥab parts of Kafan must not be charged to the shares of the minor heirs.

Rule 89: If a person makes a will that the Mustaḥab quantity of the Kafan (as mentioned in the two foregoing rules) should be paid for from the 1/3 of his estate, or if he has made a will that 2/3 of the estate should be spent for himself but has not specified the type of its expenditure, or has specified only a part of it, then the Mustaḥab quantity of the Kafan can be taken from 1/3 of the estate.

Rule 90: If the deceased has not made a will that the Kafan should be paid for from the 1/3 of his estate and if the heirs wish to take it from the estate, then they must not draw more than what has been indicated in rule number 87. And if they purchased a Kafan, which is unusually expensive, then the extra amount paid for it must not be charged to the estate. However, if his Bāligh heirs agree to pay from their shares of the inheritance, then the sum can be deducted to the extent agreed.

Rule 91: The Kafan of a wife is the responsibility of her husband even if she has her own wealth. Similarly, if a woman is given a revocable divorce and she dies before the expiry of her Iddah, then her husband must provide her Kafan. If her husband is not adult or is insane, then the guardian of the husband must provide the Kafan for the wife from his (the guardian's) property.

Rule 92: It is not obligatory for the relatives of a deceased to provide the Kafan for him, even if they were his dependants during his lifetime.

Rule 93: As a precaution, it must be ensured that each of the three pieces used for the Kafan are not so thin as to show the body of the deceased. However, if the body is fully concealed when all the three pieces are put together, then it will suffice.

Rule 94: The Kafan for the deceased must not be a usurped one, that is, unlawfully appropriated. If nothing else but the usurped Kafan is available, then the body must be buried without a Kafan. In fact, the usurped Kafan must be removed even if the body has already been buried, except in some special situations, which will not be discussed here.

Rule 95: It is not permissible to give a Kafan, which is Najis, or made of pure silk, or which is woven with gold, except in the situation of helplessness when there is no alternative.

Rule 96: It is not permissible to give a Kafan made of the hide or skin of a dead, Najis animal, in normal circumstances. In fact, even the skin of a dead, ṭāhir animal, or Kafan made of the wool or fur from an animal whose meat is Ḥarām to eat must not be used in normal circumstances. (By the term *'dead'* is meant an animal, which has not been slaughtered according to Shari'ah). But a Kafan made of wool, fur or skin of a slaughtered ḥalāl animal can be used for the purpose. However, it is a recommended precaution to avoid them as well.

Rule 97: If the Kafan becomes Najis owing to its own najāsat, or owing to some other najāsat, and if the Kafan is not lost totally, then its Najis part must be washed or cut off, even after the dead body has been placed into the grave. If it is not possible to wash it or cut it off, but it is possible to change it, then it must be changed.

Rule 98: If a person who is wearing the Iḥrām for Ḥajj or Umrah dies, he must be given the Kafan like all others and there is no harm in covering his head and face.

Rule 99: It is Mustaḥab that one keeps a Kafan, "Sidr" leaves and Camphor ready during one's lifetime.

The Reward for Providing an Expensive, High Quality Kafan for the Deceased

١. عَنْ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِيسَى يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللهِ (عليه السلام) قَالَ أَجِيدُوا أَكْفَانَ مَوْتَاكُمْ فَإِنَّهَا زِينَتُهُمْ.

1. Aḥmad ibn Muḥammad ibn 'Isā relates that Abī 'Abdillāh (Peace be upon him) said, "Prepare good quality Kafans for your deceased since it (the Kafan) is a beauty for him." *(Thawāb al-A'māl, Page 437)*

٢. عَنْ أَبِي عَبْدِ اللهِ (عليه السلام) قَالَ أَوْصَانِي أَبِي (عليه السلام) بِكَفَنِهِ وَ قَالَ لِي يَـــا جَعْفَرُ اشْتَرِ لِي بُرْداً وَ جُوِّدْهُ فَإِنَّ الْمَوْتِي يَتَبَاهُونَ بِأَكْفَانِهِمْ.

2. In another ḥadīth from Abī ‘Abdillāh (Peace be upon him), he is reported to have said, “My father (Imām Bāqir (Peace be upon him)) recommended me that I should provide a (good) Kafan for him, since the deceased will have pride over one another according to the type of Kafan that they have.” *(Wasā‘il al-Shī’a, Volume 3, Page 40)*

The Reward for the One who Gives a Believer a Kafan

١. عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَنْ كَفَّنَ مُؤْمِناً كَانَ كَمَنْ ضَمِنَ كَسَـــوْتَهُ إِلى يَوْمِ الْقِيَامَةِ.

1. Abī Ja’far (Peace be upon him) said, “Someone who takes upon the responsibility of purchasing and giving a Believer a Kafan is just as the person who took the responsibility of clothing that person until the Day of Resurrection.” *(Wasā’il al-Shī’a, Volume 3, Page 148)*

٢. عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ فِي حَدِيثٍ وَفَاة فَاطِمَةَ بِنْـــتِ أَسَـــدٍ أُمِّ أَمِـــيرِ الْمُؤْمِنِينَ (عليه السلام) قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) لِعَلِيٍّ (عليه السلام) خُذْ عِمَامَتِي هَـــذِهِ وَ خُذْ ثَوْبِي هَذَيْنِ فَكَفِّنْهَا فِيهِمَا وَ مُرِّ النِّسآءَ فَلْيَحْسِنَّ غُسْلَهَا.

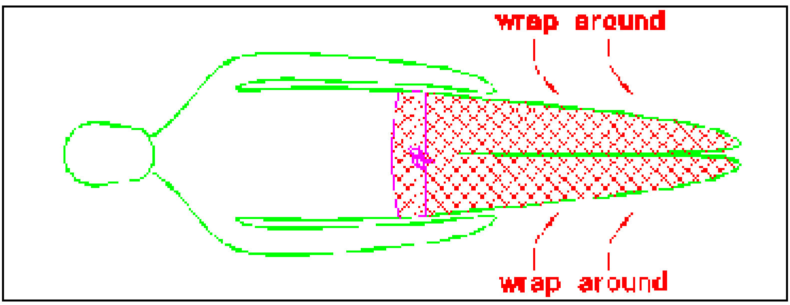
2. ‘Abdillāh ibn ‘Abbās said, “When Fāṭimah bint al-Asad, the mother of ‘Amīrul Mu’minīn (Peace be upon him) left the world, the Prophet (Peace be upon him and his family) told ‘Alī, “Take my ‘Amāmah and shirt and use them as a Kafan for your mother and tell the women to give her a proper Ghusl.” *(Wasā’il al-Shī’a, Volume 3, Page 148)*

Step by Step procedure for putting the Kafan on the Deceased Male

Measurements for a tall person of average build up to 6' (180cm).

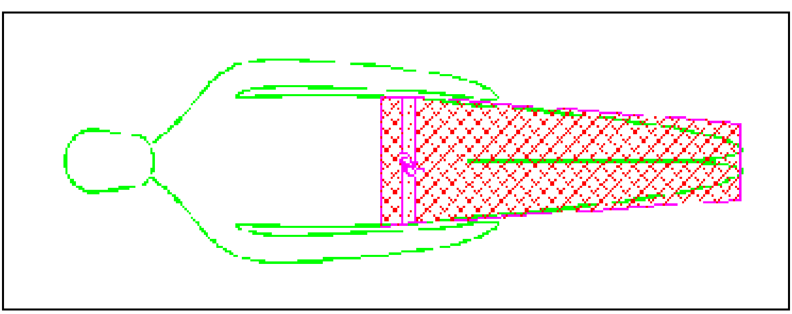
1. Undergarment

The length shall be about three times the waist measurement and the width shall be about one and a quarter the waist measurement. 36”x108” (90x270cm). Tie around waist with 1.5” (4cm) waist bands. This piece is mustaḥab.



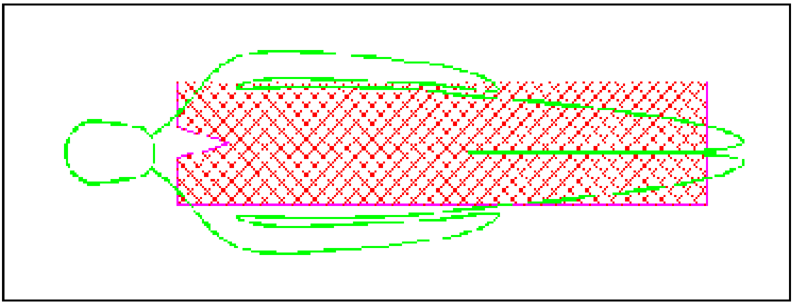
2. Loin cloth

The length shall be the measurement from the navel to the ankles and the width shall be about two times the waist measurement. 42"x72" (105x180cm). Tie around waist with tie strip with the knot coinciding with the navel. This piece is wājib.



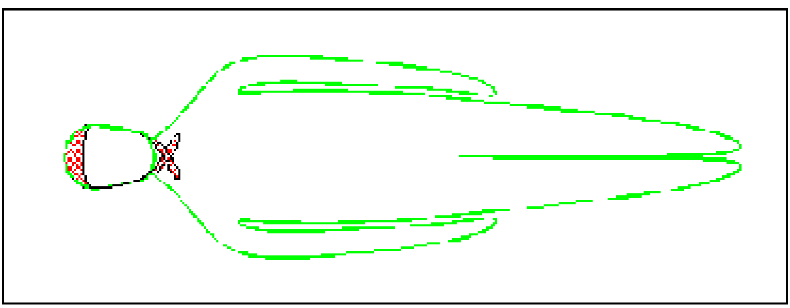
3. Shirt

The length shall be about three times the waist measurement and the width shall be about the waist measurement. 36"x108" (90x270cm). This piece is wājib.



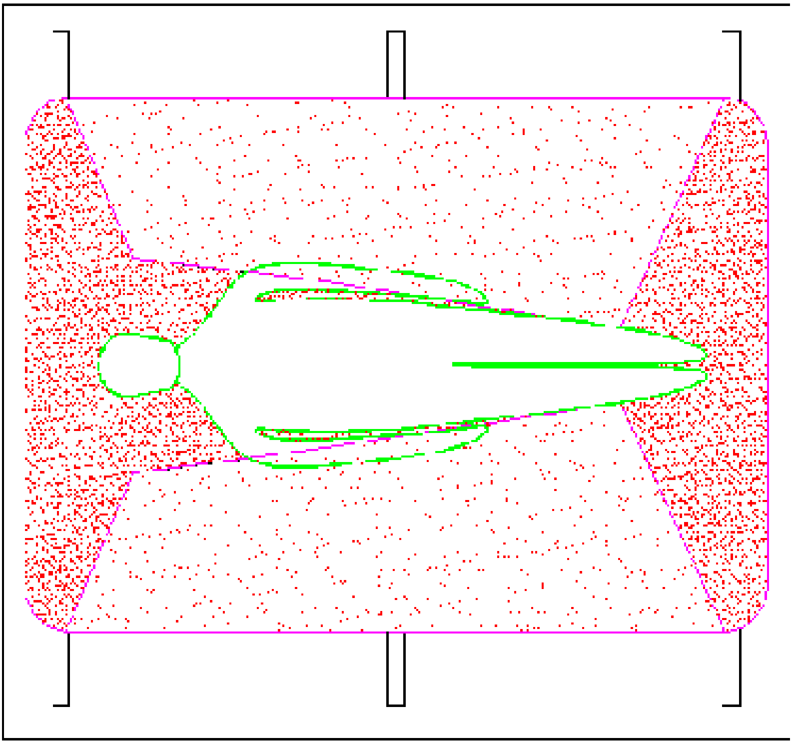
4. Turban

Cloth to wrap around the head once with the ends placed on the chest. 6"x72" (15x180cm). This piece is mustaḥab.

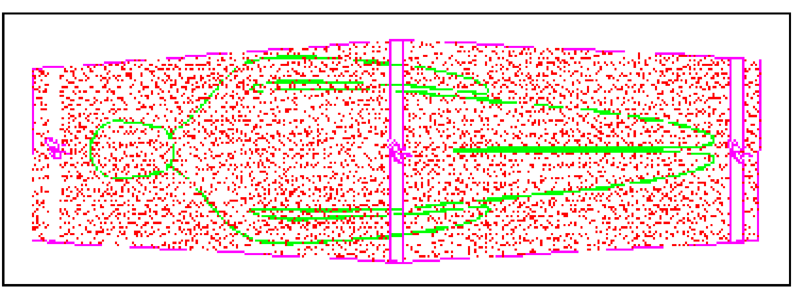


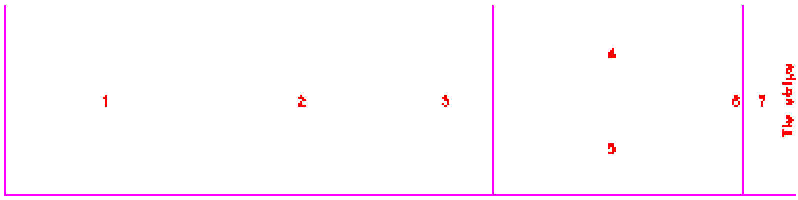
5. Wrapper

The length shall be one and a quarter times the height of the dead body and the width shall be twice the waist measurement. 72"x90" (180x225cm). Two wrappers to be used but only one is wājib while the other is mustaḥab.



Tie around with strips.





1. 1st Wrapper – ***Wājib*** – 72"x90" (180x225cm)
2. 2nd Wrapper – ***Mustaḥab*** – 72"x90" (180x225cm)
3. Loin cloth – ***Wājib*** – 42"x90" (105x225cm)
4. Shirt – ***Wājib*** – 36"x108" (90x270cm)
5. Undergarment – ***Mustaḥab*** – 36"x108" (90x270cm)
6. Turban – ***Mustaḥab*** – 6"x72" (15x180cm)

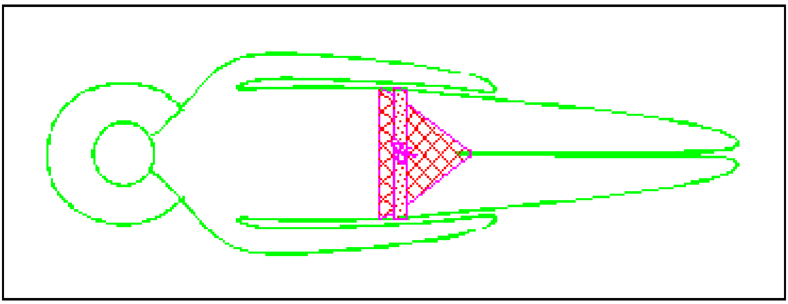
Total material required for the *kafan* of an adult male is 9.15 metres of 72" (180cm) wide material.

Step by Step procedure for putting the kafan on the deceased female

Measurements for a tall person of average build up to 6' (180cm)

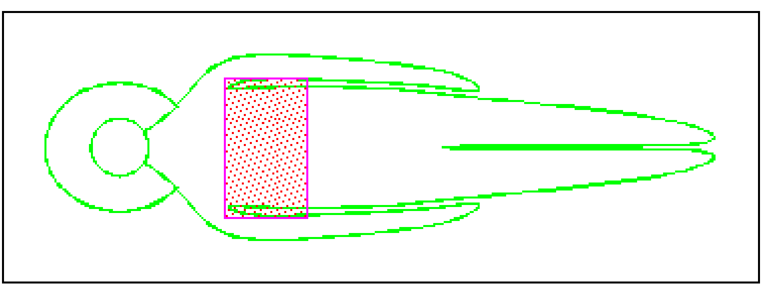
1. Pad

Lined with cotton wool and sprinkled with camphor. 18"x72" (45x180cm) or half waist measurement for width and twice measurement for length. Use a 1" (2.5cm) wide tie strip to tie around waist. This piece is mustaḥab.



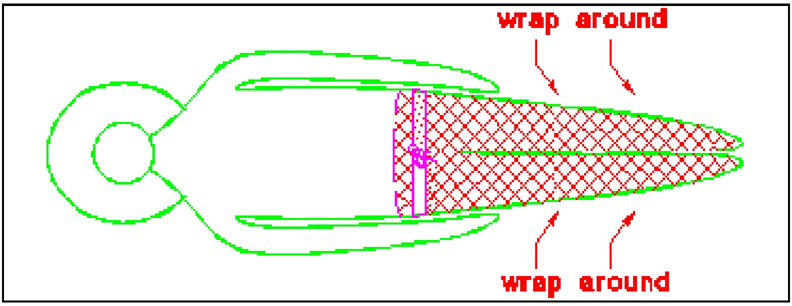
2. Chest band

The length should cover 5" above and 5" below the bust of a female body; the width should be at least one and a half times the chest measurement. 18"x60" (45x150cm). This piece is also mustaḥab.



3. Undergarment

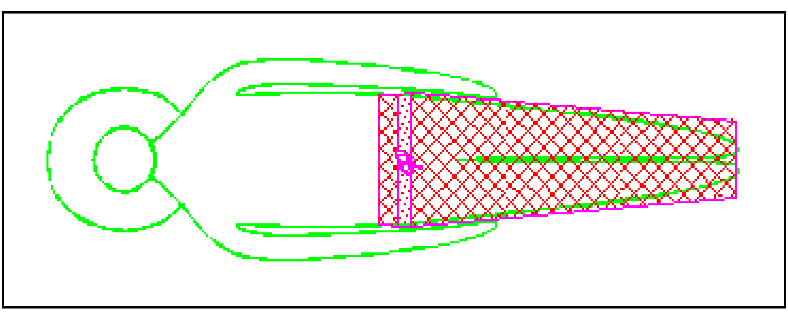
The length shall be three times the waist measurement and the width shall be the waist measurement. 36"x108" (90x270cm). Tie around



waist with a 1" (2.5cm) tie strip. This piece is also mustaḥab.

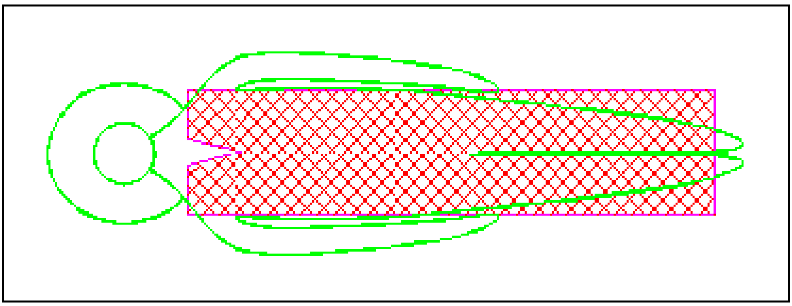
4. Loin cloth

The length shall be the measurement from the navel to the ankles and the width shall be two times the bust measurement. 42"x72" (105x180cm). Tie around waist with a tie strip 1" (2.5cm) wide with the knot preferably on the back side of the navel. This piece is wājib.



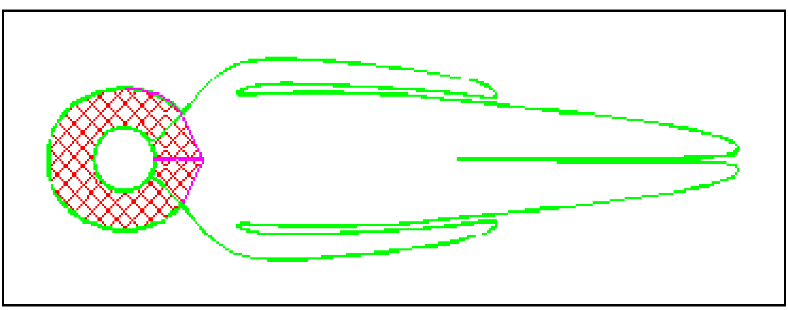
5. Shirt

The length shall be three times the bust measurement and the width shall be the bust measurement. 36"x108" (90x270cm). This piece is wājib.



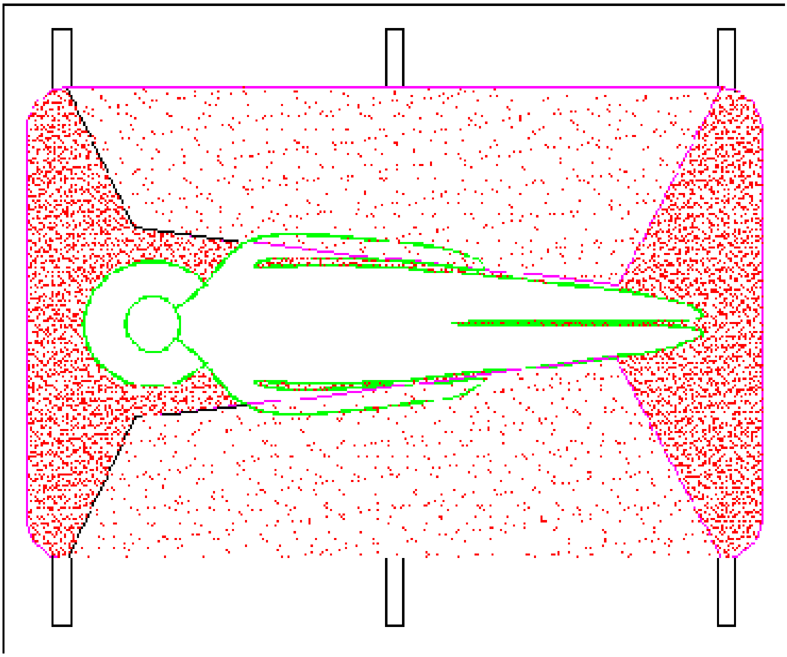
6. Veil/Scarf

Cloth to cover head and hair just like in prayers. 24"x60" (60x150cm). This piece is mustaḥab.

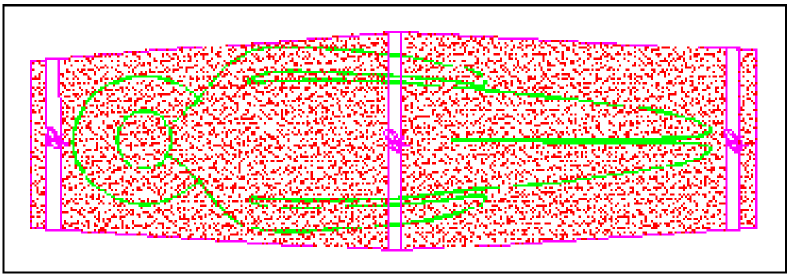


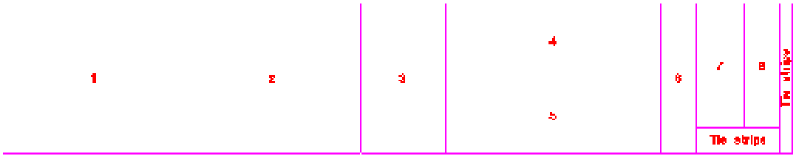
7. Wrapper

The length shall be one and a quarter times the height of the dead body and the width shall be twice the waist measurement. 72"x90" (180x225cm). Two wrappers to be used but only one is wājib while the other is mustaḥab.



Tie around with strips.





1. 1st Wrapper – ***Wãjib*** – 72"x90" (180x225cm)
2. 2nd Wrapper – ***Mustahab*** – 72"x90" (180x225cm)
3. Loin cloth – ***Wãjib*** – 42"x72" (105x180cm)
4. Shirt – ***Wãjib*** – 36"x108" (90x270cm)
5. Undergarment – ***Mustahab*** – 36"x108" (90x270cm)
6. *Chiro* – ***Mustahab*** – 18"x72" (45x180cm)
7. Veil/scarf – ***Mustahab*** – 24"x60" (60x150cm)
8. Chest band – ***Mustahab*** – 18"x60" (45x150cm)

Total material required for the *kafan* of an adult female is 10 metres of 72" (180cm) wide material.

⟪ Rules of the Hunūt ⟫

Rule 100: After having given Ghusl to the dead body, it is Wājib to perform Hunūt - which means to apply Camphor on its forehead, both the palms, both the knees and both the big toes of the deceased's feet. It is not necessary to rub the Camphor, but it must be visible on those parts. It is Mustaḥab to apply Camphor to the tip of the nose also. The Camphor must be powdered and fresh, and if it is so stale that it has lost its fragrance, then it will not suffice.

Rule 101: The Iḥtiyāt Mustaḥab is that the Camphor should first be applied on the forehead of the deceased. It is not necessary to observe sequence while applying the Camphor to other parts mentioned above.

Rule 102: It is better that Hunūt is applied before the Kafan, although there is no harm in giving Hunūt during Kafan or even after it.

Rule 103: It is not permissible to apply Hunūt to a person who died in the state of Iḥrām for 'Umrah and Ḥājj, except in circumstances explained in rule number 55.

Rule 104: Although it is Ḥarām for a woman to perfume herself if her husband has died and she is in her 'Iddah, but if she dies while in 'Iddah, then it is Wājib to give her Hunūt.

Rule 105: According to Iḥtiyāt Mustaḥab, perfumes like musk, ambergris and aloes-wood ('Ūd) should not be applied to the dead body, and neither should these things be mixed with the Camphor.

Rule 106: It is Mustaḥab to mix a small amount of Turbaḥ (soil of the land around the shrine of Imām al-Ḥusayn (Peace be upon him)) with the Camphor, but it should not be applied to those parts of the

body where its use may imply any disrespect. It is also necessary that the quantity of Turbaḥ is not so much, such that the identity of the Camphor changes.

Rule 107: If Camphor is not available or the quantity available is just sufficient for the Ghusl only, then it is not Wājib to apply Hunūt. If it is in excess of the requirement for Ghusl, but is not sufficient for administering Hunūt to all the parts, then as a recommended precaution, the Camphor will be applied on the forehead of the dead body first and if any remains, it can be applied to the other parts.

Rule 108: It is also Mustaḥab that two pieces of fresh, green twigs are placed in the grave with the dead body.

This action is referred to as the Jarīda, and it is necessary that the fresh twigs, which are cut from a tree, are without leaves. A lot of emphasis has been given by our A'immah (Peace be upon them) to place the Jarīda on both sides of the dead body. The reason given is that as long as the twigs remain green, the body will be spared from the squeezing in the grave.

Preference is given to the twigs of date palms. If that is not available, then the twigs from a pomegranate tree, and if this too is not available, then from any other tree. The twigs should be of arms length and the name of the dead person together with his testimony to the Oneness of Allāh سُبْحَانَهُ وَتَعَالَى and the Prophethood of our Prophet (Peace be upon him and his family) and the A'immah (Peace be upon them), should be inscribed on them.

The twig on the right side should touch the armpit while the one on the left side should be kept above the armpit. The sheet should then be wrapped around the body.

Rules of Ṣalāt al-Mayyit

Rule 109: It is Wājib to offer Ṣalātul Mayyit for every Muslim, as well as for a Muslim child, if it has completed 6 years.

Rule 110: If a child has not completed 6 years, but it was a discerning child who knew what Ṣalāt was, then according to Iḥtiyāt Wājib, Ṣalātul Mayyit must be offered for it. If it was not aware about Ṣalāt, then the prayers may be offered with the intention of 'Raja'. However, to offer Ṣalātul Mayyit for a still born child is not even Mustaḥab.

Rule 111: Ṣalātul Mayyit must be offered after the dead body has been given Ghusl, Hunūt and Kafan; and if it is offered before or during the performance of these acts, then it does not suffice, even if it is due to forgetfulness or on account of not knowing the rule.

Rule 112: It is not necessary for a person who offers Ṣalātul Mayyit to be in Wuḍhu, Ghusl or Tayammum, nor is it necessary that his body and dress be Ṭāhir. In fact there is no harm even if his dress is a usurped one. However, it is better that while offering this Ṣalāt one should observe all the formal rules which one normally observed in other prayers.

Rule 113: One who offers Ṣalātul Mayyit must face the Qiblah, and it is also obligatory that at the time of Ṣalātul Mayyit, the dead body remains on his back in front of the one reciting Ṣalāt in such a manner him that the deceased's head is on his right and the feet are on his left side.

Rule 114: According to Iḥtiyāt Mustaḥab, the place where one stands to offer Ṣalātul Mayyit should not be a usurped one. Also, it must not be higher or lower than the place where the dead body is kept; however, if it is a little higher or lower then it is not a problem.

Rule 115: The person offering Ṣalātul Mayyit should not be far away from the dead body. However, if he is praying in congregation, then there is no harm if he is distant from the dead body but in the rows which are connected to each other.

Rule 116: In Ṣalātul Mayyit, one who offers prayers should stand in such a way that the dead body is in front of him, except if the Ṣalāt is prayed in Jama'at and the lines extend beyond on both sides, in which case praying away from the dead body will not be a problem.

Rule 117: According to Iḥtiyāt Wājib, there must be no curtain, wall, or any other obstruction between the dead body and the person offering Ṣalātul Mayyit. However, there is no harm if the dead body is in a coffin or in sometime similar to this.

Rule 118: The private parts of the dead body must be concealed when Ṣalātul Mayyit is being offered. Even if it was not possible to give a Kafan, the private parts must still be covered with a board, brick, or something similar to this.

Rule 119: A person must be standing while offering Ṣalātul Mayyit and should offer it with the intention of Qurbat [seeking nearness to Allāh سبحانه وتعالى], specifying the deceased for whom one is praying. For example, one should make an intention such as: *"I am offering Ṣalāt for this deceased for the pleasure of Allāh."*

Rule 120: If there is no one who is capable of praying Ṣalātul Mayyit while standing, then it can be offered sitting.

Rule 121: If the deceased had made a will that a particular person should lead the prayers, then according to Iḥtiyāt Mustaḥab, that person should take permission from the guardian of the deceased (to lead the Ṣalāt).

Rule 122: It is Makrūh to repeat Ṣalātul Mayyit a number of times, unless the deceased was an ‘Ālim and pious one, in which case it is not Makrūh.

Rule 123: If a dead body is buried without the Ṣalātul Mayyit – whether it be intentionally or due to forgetfulness, on account of an excuse, or if it transpires after its burial that the prayer offered for it was void - then it is not permissible to dig up the grave for praying Ṣalātul Mayyit. However, there is no objection to praying with the intention of Raja' by the graveside, if one feels that the decay (of the body) has not yet taken place.

The Reward for Reciting Ṣalātul Mayyit

١. جَاءَ نَفَرٌ مِنَ الْيَهُودِ إِلى رَسُولِ اللهِ (ﷺ) فَسَأَلُوهُ عَنْ مَسَائِلَ إِلى أَنْ قَالَ (ﷺ) وَ مَا مِنْ مُؤْمِنٍ يُصَلِّي عَلى الْجَنَائِزِ إِلاَّ أَوْجَبَ اللهُ لَهُ الْجَنَّةَ إِلاَّ أَنْ يَكُونَ مُنَافِقاً أَوْ عَاقّاً.

1. A group of Jews once came to the Messenger of Allāh (Peace be upon him and his family) and asked various questions. He (Peace be upon him and his family) replied, “Anytime a true believer prays over a deceased person, Allāh ﷻ makes paradise obligatory on that person as long as he (the one reciting the Ṣalātul Mayyit) was not a hypocrite nor one who broke off ties with his parents (since in these instances, the Ṣalātul Mayyit, with all its benefits and rewards, will be of absolute no use to him.)” *(Wasā’il al-Shī’a, Volume 3, Page 65)*

The Reason why Ṣalātul Mayyit has Five Takbīr

١. عَنْ أَبِي بَصِيرٍ قَال قُلْتُ لأَبِي عَبْدِ اللهِ (عليه السلام) لأَيِّ عِلَّةٍ نُكَبِّرُ عَلى الْمَيِّتِ خَمْسَ تَكْبِيرَاتٍ وَ يُكَبِّرُ مُخَالِفُونَا بِأَرْبَعِ تَكْبِيرَاتٍ؟ قَالَ لأَنَّ

الدَّعَائِمُ الَّتِي بُنِيَ عَلَيْهَا الإِسْلاَمُ خَمْسٌ: اَلصَّلاَةُ وَ الزَّكَـــاةُ وَ الصَّـــوْمُ وَ الْحَجُّ وَ الْوِلاَيَةُ لَنَا أَهْلَ الْبَيْتِ فَجَعَلَ اللهُ لِلْمَيِّتِ مِنْ كُلِّ دِعَامَةٍ تَكْبِـــيرَةً وَ إِنَّكُمْ أَقْرَرْتُمْ بِالْخَمْسِ كُلِّهَا وَ أَقَرَّ مُخَالِفُوكُمْ بِأَرْبَعٍ وَ أَنْكِرُوا وَاحِـــــدَةً فَمِنْ ذَلِكَ يُكَبِّرُونَ عَلى مَوْتَاهُمْ أَرْبَعَ تَكْبِيرَاتٍ وَ تُكَبِّرُونَ خَمْساً.

1. It has been narrated from Abū Baṣīr that once he asked Imām as-Ṣādiq (Peace be upon him) why the Shī’a recite five takbīrs in Ṣalātul Mayyit while the Sunnis only say four? The Imām replied, “Since Islām is built on five strong pillars, which include: Ṣalāt, Zakāt, Saum (Fasting), Ḥajj and the Wilāyat of us, the Ahl al-Baīt; therefore, Allāh ﷻ designated that one Takbīr be recited for each of these pillars (of the religion), and our Shī‘a, have confirmed their belief in each of these five pillars of Islām, while those who are opposed to us, they do not believe in our Wilāyat, the fifth pillar; thus they only recite four Takbīr and you recite five.” *(Wasā’il al-Shī’a, Volume 3, Page 77)*

Method of Ṣalātul Mayyit

Rule 124: There are 5 takbīr (saying of: اَللهُ اَكْبَرُ) in Ṣalātul Mayyit and it is sufficient if a person recites the 5 takbīr in the following manner:

After making the intention to offer the prayers and reciting the 1st takbīr, one would say:

أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَ أَنَّ مُحَمَّداً رَسُولُ اللهِ

(I bear witness that there is no god but Allāh and that Muḥammad is Allāh's Messenger)

After the 2nd takbīr one would say:

اَللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَّ آلِ مُحَمَّدٍ

(O' Allāh! Bestow Peace and blessings upon Muḥammad and his family)

After the 3rd takbīr one would say:

اَللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ

(O' Allāh! Forgive the believing men and believing women)

After the 4th takbīr one would say:

اَللَّهُمَّ اغْفِرْ لِهَذَا الْمَيَّتِ

(O' Allāh! Forgive this deceased male)

If the deceased is a woman, one should say:

اَللّٰهُمَّ اغْفِرْ لِهَذِهِ الْمَيِّتِ

(O' Allāh! Forgive this deceased female)

Thereafter one should recite the 5th takbīr.

Ṣalātul Mayyit for a Deceased Muslim Man

It is better that after the first takbīr, the following be recited:

(أَشْهَدُ أَنْ لاَ إِلَهَ الاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْــــدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيراً وَ نَذِيراً بَيْنَ يَدَي السَّاعَةِ)

"I bear witness that there is no god except Allāh, the One who has no partner, and I bear witness that Muḥammad is His servant and His Messenger – whom He sent with the Truth, a giver of good tidings and a Warner of the Hour before us."

After the 2nd takbīr:

(اَللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَّ آلِ مُحَمَّدٍ وَّ بَارِكْ عَلى مُحَمَّدٍ وَّ آلَ مُحَمَّــدٍ وَ ارْحَمْ مُحَمَّداً وَ آلِ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ عَلــى اِبْرَاهِيمَ وَ آلِ اِبْرَاهِيمَ اِنَّكَ حَمِيدٌ مَجِيدٌ وَ صَلِّ عَلى جَمِيعِ الأَنْبِــــــيَاءِ وَ الْمُرْسَلِينَ وَ الشُّهَدَاءِ وَ الصِّدِّيقِينَ وَ جَمِيعِ عِبَادِ اللهِ الصَّالِحِينَ)

"O' Allāh send peace on Muḥammad and the family of Muḥammad and (send) blessings on Muḥammad and the family and Muḥammad and have mercy on Muḥammad and the family of Muḥammad in the same way that you send your peace and blessings and mercy on Ibrāhīm and the family of Ibrāhīm. Verily You are the Praised and Glorious and send your peace on all the Prophets and Guides and Witnesses and the Truthful ones and upon all of the righteous servants of Allāh."

After the 3rd takbīr:

(اَللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ الأَحْيَـــآءِ مِنْهُمْ وَ الأَمْوَاتِ تَابِــعْ بَيْنَنَا وَ بَيْنَهُمْ بِالْخَيْرَاتِ اِنَّكَ مُجِيبُ الدَّعَـــوَاتِ إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ)

"O' Allāh, forgive the male believers and the female believers, the male Muslims and the female Muslims, those of them who are living and those who have passed away. Verily You are the Answerer of the supplications, and verily You have power over everything."

After the 4th takbīr:

(اَللَّهُمَّ اِنَّ هَذَا عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ نَزَلَ بِكَ وَ أَنْتَ خَيْرُ مَنْزُولٍ بِهِ أَللَّهُمَّ اِنَّا لاَ نَعْلَمُ مِنْهُ اِلاَّ خَيْراً وَ أَنْتَ أَعْلَمُ بِهِ مِنَّا اَللَّهُمَّ اِنْ كَانَ مُحْسِـناً فَزِدْ فِي اِحْسَانِهِ وَ اِنْ كَانَ مُسِيئاً فَتَجَاوَزْ عَنْهُ وَاغْفِرْ لَهُ أَللَّهُمَّ اجْعَلْهُ عِنْدَكَ فِي أَعْلَى عِلِّيِّـــينَ وَاخْلُفْ عَلى أَهْلِهِ فِي الْغَابِرِينَ وَارْحَمْهُ بِرَحْمَتِكَ يَـــا أَرحَمَ الرَّاحِمِينَ)

"O' Allāh, this is Your servant, son of Your male servant and Your female servant coming to You and You are the best One to come to. O' Allāh, surely we know nothing of him except good and You know him better than we. O' Allāh, if he was good, then increase his goodness, and if he was bad, then disregard (his bad deeds) and forgive him. O' Allāh place him with You in the highest springs of heaven; appoint for him a successor in the post time; have mercy upon him by Your mercy, O' the Most Merciful of those having Mercy."

The 5th takbīr should then be recited.

Ṣalātul Mayyit for a Deceased Muslim Woman

After the first takbīr, the following should is recited:

(أَشْهَدُ أَنْ لاَ إِلَهَ الاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيراً وَ نَذِيراً بَيْنَ يَدَي السَّاعَةِ)

"I bear witness that there is no god except Allāh, the One who has no partner, and I bear witness that Muḥammad is His servant and His Messenger – whom He sent with the Truth, a giver of good tidings and a Warner of the Hour before us."

After the 2nd takbīr:

(أَللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَّ آلِ مُحَمَّدٍ وَّ بَارِكْ عَلى مُحَمَّدٍ وَّ آلَ مُحَمَّدٍ وَ ارْحَمْ مُحَمَّداً وَ آلِ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ عَلى ابْرَاهِيمَ وَ آلِ ابْرَاهِيمَ انَّكَ حَمِيدٌ مَجِيدٌ وَ صَلِّ عَلى جَمِيعِ الأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ الشُّهَدَاءِ وَ الصِّدِّيقِينَ وَ جَمِيعِ عِبَادِ اللهِ الصَّالِحِينَ)

"O' Allāh send peace on Muhammad and the family of Muḥammad and (send) blessings on Muḥammad and the family and Muḥammad and have mercy on Muḥammad and the family of Muḥammad in the same way that you send your peace and blessings and mercy on Ibrāhīm and the family of Ibrāhīm. Verily You are the Praised and Glorious and send your peace on all the Prophets and Guides and Witnesses and the Truthful ones and upon all of the righteous servants of Allāh."

After the 3rd takbīr:

(أَللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ الأَحْيَآءِ مِنْهُمْ وَ الأَمْوَاتِ تَابِعْ بَيْنَنَا وَ بَيْنَهُمْ بِالْخَيْرَاتِ اِنَّكَ مُجِيبُ الدَّعَوَاتِ إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ)

"O' Allāh, forgive the male believers and the female believers, the male Muslims and the female Muslims, those of them who are living and those who have passed away. Verily You are the Answerer of the supplications, and verily You have power over everything."

After the 4th takbīr:

(أَللَّهُمَّ اِنَّ هَذِهِ أَمَتُكَ وَابْنَةُ عَبْدِكَ وَابْنَةُ أَمَتِكَ نَزَلَتْ بِكِ وَ أَنْتَ خَيْرُ مَنْزُولٍ بِهَا. أَللَّهُمَّ اِنَّا لاَ نَعْلَمُ مِنْهَا اِلاَّ خَيْراً وَ أَنْتَ أَعْلَمُ بِهَا مِنَّا أَللَّهُمَّ اِنْ كَانَتْ مُحْسِنَةً فَزِدْ فِي اِحْسَانِهَا وَ اِنْ كَانَتْ مُسِيئَةً فَتَجَاوَزْ عَنْهَا وَاغْفِرْ لَهَا. أَللَّهُمَّ اجْعَلْهَا عِنْدَكَ فِي أَعْلَى عِلِّيِّينَ وَاخْلُفْ عَلى أَهْلِهَا فِي الْغَابِرِينَ وَارْحَمْهَا بِرَحْمَتِكَ يَا أَرحَمَ الرَّاحِمِينَ)

"O' Allāh, this is Your servant, daughter of Your female servant coming to You and You are the best One to come to. O' Allāh, surely we know nothing of her except good and You know her better than we. O' Allāh, if she was good, then increase her goodness, and if she was bad, then disregard (her bad deeds) and forgive her. O' Allāh place her with You in the highest springs of heaven; appoint for her a successor in the post time; have mercy upon her by Your mercy, O' the Most Merciful of those having Mercy."

The 5th takbīr should then be recited.

Ṣalātul Mayyit for a Deceased Muslim who was a Fāsiq[3]

After the first takbīr, the following should is recited:

(أَشْهَدُ أَنْ لاَ إِلَهَ الاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيراً وَ نَذِيراً بَيْنَ يَدَيِ السَّاعَةِ)

"I bear witness that there is no god except Allāh, the One who has no partners, and I bear witness that Muḥammad is His servant and His Messenger – whom He sent with the Truth, a giver of good tidings and a warner of the Hour before us."

After the 2nd takbīr:

(أَللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَّ آلِ مُحَمَّدٍ وَّ بَارِكْ عَلى مُحَمَّدٍ وَّ آلَ مُحَمَّدٍ وَ ارْحَمْ مُحَمَّداً وَ آلِ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ عَلى ابْرَاهِيمَ وَ آلِ ابْرَاهِيمَ انَّكَ حَمِيدٌ مَجِيدٌ وَ صَلِّ عَلى جَمِيعِ الأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ الشُّهَدَاءِ وَ الصِّدِّيقِينَ وَ جَمِيعِ عِبَادِ اللهِ الصَّالِحِينَ)

"O' Allāh send peace on Muḥammad and the family of Muḥammad and (send) blessings on Muḥammad and the family and Muḥammad and have mercy on Muḥammad and the family of Muḥammad in the same way that you send your peace and blessings and mercy on Ibrāhīm and the family of Ibrāhīm. Verily You are the Praised and Glorious and send your peace on all the Prophets and Guides and Witnesses and the Truthful ones and upon all of the righteous servants of Allāh."

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3 In Islāmic terminology, a Fāsiq is one who openly committed the major sins (those sins which have been mentioned in the Qur'ān and whose punishment has been promised.)

After the 3rd takbīr:

(أَللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْـــلِمَاتِ الأَحْيَـــآءِ مِنْهُمْ وَ الأَمْوَاتِ تَابِـــعْ بَيْنَنَا وَ بَيْنَهـمُ بِالْخَيْرَاتِ اِنَّكَ مُجِيبُ الدَّعَـــــوَاتِ اِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ)

"O' Allāh, forgive the male believers and the female believers, the male Muslims and the female Muslims, those of them who are living and those who have passed away. Verily You are the Answerer of the supplications, and verily You have power over everything."

After the 4th takbīr (If the Deceased is a Male):

(أَللَّهُمَّ اِنَّ هَذَا عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ نَزَلَ بِكَ وَ أَنْتَ خَيْرُ مَنْزُولٍ بِهِ أَللَّهُمَّ أَنْتَ أَعْلَمُ بِهِ مِناَّ أَللَّهُمَّ اِنْ كَانَ مُحْسِناً فِزْدْ فِي اِحْسَانِهِ وَ اِنْ كَانَ مُسِيئاً فَتَجَاوَزْ عَنْهُ وَاغْفِرْ لَهُ أَللَّهُمَّ اجْعَلْهُ عِنْدَكَ فِي أَعْلَى عِلِّيِّـــينَ وَاخْلَفْ عَلى أَهْلِهِ فِي الْغَابِرِينَ وَارْحَمْهُ بِرَحْمَتِكَ يَا أَرحَمَ الرَّاحِمِينَ)

"O' Allāh, this is Your servant, son of Your male servant and Your female servant coming to You and You are the best One to come to. O' Allāh, You know him better than we. O' Allāh, if he was good, then increase his goodness, and if he was bad, then disregard (his bad deeds) and forgive him. O' Allāh place him with You in the highest springs of heaven; appoint for him a successor in the post time; have mercy upon him by Your mercy, O' the Most Merciful of those having Mercy."

After the 4th takbīr (If the Deceased is a Female):

(أَللَّهُمَّ اِنَّ هَذِهِ أَمَتُكَ وَابْنَةُ عَبْدِكَ وَابْنَةُ أَمَتِكَ نَزَلَتْ بِكِ وَ أَنْتَ خَيْرُ مَنْزُولٍ بِهَا. أَللَّهُمَّ أَنْتَ أَعْلَمُ بِهَا مِنَّا أَللَّهُمَّ اِنْ كَانَتْ مُحْسِناً فَزِدْ فِي اِحْسَانِهَا وَ اِنْ كَانَتْ مُسِيئاً فَتَجَاوَزْ عَنْهَا وَاغْفِرْ لَهَا أَللَّهُمَّ اجْعَلْهَا عِنْدَكَ فِي أَعْلَى عِلِّيِّينَ وَاخْلُفْ عَلى أَهْلِهَا فِي الْغَابِرِينَ وَارْحَمْهَا بِرَحْمَتِكَ يَا أَرحَمَ الرَّاحِمِينَ)

"O' Allāh, this is Your servant, daughter of Your male servant and Your female servant coming to You and You are the best One to come to. O' Allāh, You know her better than we. O' Allāh, if she was good, then increase her goodness, and if she was bad, then disregard (her bad deeds) and forgive her. O' Allāh place her with You in the highest springs of heaven; appoint for her a successor in the post time; have mercy upon her by Your mercy, O' the Most Merciful of those having Mercy."

The 5th takbīr should then be recited.

Ṣalātul Mayyit for the Mustaḍaf

One of the divisions of the Ṣalātul Mayyit is the Ṣalāt for the Mustaḍaf. In the Aḥādith, it has been narrated that a Mustaḍaf is one who does not have the power or ability to distinguish between right and wrong - meaning he or she had no way to follow the right path or to go towards disbelief. In regards to this, we present a ḥadīth from Imām Muḥammad al-Bāqir (Peace be upon him) in which he describes who the Mustaḍaf are:

١. عَنْ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرُ (عليه السلام) عَنِ الْمُسْتَضْعَفِ؟ فَقَالَ: هُوَ الَّذِي لاَ يَهْتَدِي حِيلَةً إِلى الْكُفْرِ فَيَكْفُرَ وَ لاَ يَهْتَدِي سَبِيلاً إِلى الإِيْمَانِ. لاَ تَسْتَطِيعُ أَنْ يُؤْمِنَ وَ لاَ يَسْتَطِيعُ أَنْ يَكْفُرَ فَهُمْ الصِّبْيَانُ وَ مَنْ كَانَ مِنَ الرِّجَالِ وَ النِّسَآءِ عَلى مَثَلَ عُقُولِ الصِّبْيَانَ مَرْفُوُعٌ عَنْهُمُ الْقَلَمُ.

1. Zurārah said: "I asked Abā Ja'far (Imām Muḥammad al-Bāqir (Peace be upon him)) concerning the Mustaḍaf, and he (Peace be upon him) said, "He is one who does not have the power of thinking so as to become a Kāfir; (nor does he have the power of thinking) to accept the faith (and become a Believer) – meaning he does not have the ability to become either a believer or disbeliever. These people include children, and any man or woman whose wisdom or intellect is like that of a child. (Thus), the responsibility is lifted from them." *(Ūsūl al-Kāfi, Volume 4, Page 126)*

After the 1st takbīr the following is read:

(أَشْهَدُ أَنْ لاَ إِلَهَ الاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيراً وَ نَذِيراً بَيْنَ يَدَي السَّاعَةِ)

"I bear witness that there is no god except Allāh, the One who has no partner, and I bear witness that Muḥammad is His servant and

His Prophet (Peace be upon him and his family) – whom He sent with the Truth, a giver of good tidings and a warner of the Hour before us."

After the 2nd takbīr:

(أَللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَّ آلِ مُحَمَّدٍ وَّ بَارِكْ عَلى مُحَمَّدٍ وَّ آلَ مُحَمَّـدٍ وَ ارْحَمْ مُحَمَّداً وَ آلِ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ عَلـى اِبْرَاهِيمَ وَ آلِ اِبْرَاهِيمَ اِنَّكَ حَمِيدٌ مَجِيدٌ وَ صَلِّ عَلى جَمِيعِ الأَنْبِـــــيَاءِ وَ الْمُرْسَلِينَ وَ الشُّهَدَاءِ وَ الصِّدِّيقِينَ وَ جَمِيعِ عِبَادِ اللهِ الصَّالِحِينَ)

"O' Allāh send peace on Muḥammad and the family of Muḥammad and (send) blessings on Muḥammad and the family and Muḥammad and have mercy on Muḥammad and the family of Muḥammad in the same way that you send your peace and blessings and mercy on Ibrāhīm and the family of Ibrāhīm. Verily You are the Praised and Glorious and send your peace on all the Prophets and Guides and Witnesses and the Truthful ones and upon all of the righteous servants of Allāh."

After the 3rd takbīr:

(أَللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْــلِمَاتِ الأَحْيَــآءِ مِنْهُمْ وَ الأَمْوَاتِ تَابِــعْ بَيْنَنَا وَ بَيْنَهُمْ بِالْخَيْرَاتِ اِنَّكَ مُجِيبُ الدَّعَــــوَاتِ اِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ)

"O' Allāh, forgive the male believers and the female believers, the male Muslims and the female Muslims, those of them who are living and those who have passed away. Verily You are the Answerer of the supplications, and verily You have power over everything."

After the 4th takbīr:

(أَللَّهُمَّ اغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَ قِهِمْ عَذَابَ الْجَحِيمَ. رَبَّنَا وَادْخِلْهُمْ جنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَ مَنْ صَلَحَ مِنْ آبَائِهِمْ وَ أَزْوَاجِهِمْ وَ ذُرِّيَتِهِمْ انَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ)

"O' Allāh! Forgive those who ask for forgiveness and those who follow Your path and protect them from the punishment of the Hell fire. O' Our Lord, cause them to enter into the Paradise that You have promised them and (also those) among their forefathers, spouses and their children who are righteous. Verily You are the Noble and Wise."

The 5th takbīr should then be recited.

Ṣalātul Mayyit for a Deceased Child[4]

After the first takbīr, the following should be recited:

(أَشْهَدُ أَنْ لاَ إِلَهَ الاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيراً وَ نَذِيراً بَيْنَ يَدَي السَّاعَةِ)

"I bear witness that there is no god except Allāh, who has no partners, and I bear witness that Muḥammad is His servant and His Prophet (Peace be upon him and his family) – whom He sent with the Truth, a giver of good tidings and a warner of the Hour before us."

After the 2nd takbīr:

(أَللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَّ آلِ مُحَمَّدٍ وَّ بَارِكْ عَلى مُحَمَّدٍ وَّ آلَ مُحَمَّدٍ وَ ارْحَمْ مُحَمَّداً وَ آلِ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ عَلى ابْرَاهِيمَ وَ آلِ ابْرَاهِيمَ انَّكَ حَمِيدٌ مَجِيدٌ وَ صَلِّ عَلى جَمِيعِ الأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ الشُّهَدَاءِ وَ الصِّدِّيقِينَ وَ جَمِيعِ عِبَادِ اللهِ الصَّالِحِينَ)

"O' Allāh send peace on Muḥammad and the family of Muḥammad and (send) blessings on Muḥammad and the family and Muḥammad and have mercy on Muḥammad and the family of Muḥammad in the same way that you send your peace and blessings and mercy on Ibrāhīm and the family of Ibrāhīm. Verily You are the Praised and Glorious and send your peace on all the Prophets and Guides and Witnesses and the Truthful ones and upon all of the righteous servants of Allāh."

After the 3rd takbīr:

[4] A child who passed away before he became Bāligh

(أَللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الأَحْيَآءِ مِنْـــهُمْ وَالأَمْوَاتِ تَابِــعْ بَيْنَنَا وَ بَيْنَهُمْ بِالْخَيْرَاتِ انَّكَ مُجِيبُ الدَّعَوَاتِ انَّكَ عَلَــى كُلِّ شَيْءٍ قَدِيرٌ)

"O' Allāh, forgive the male believers and the female believers, the male Muslims and the female Muslims, those who are living amongst them and those who have passed away. Verily You are the Hearer of the calls, and verily You have power over everything."

After the 4th takbīr (if the child was a boy):

(أَللَّهُمَّ اجْعَلْهُ لأَبَوَيْهِ وَ لَنَا سَلَفاً وَ فَرَطاً وَ أَجْراً)

"O' Allāh, let this boy be a good company (when we pass away), example and reward for his parents and for us."

After the 4th takbīr (if the child was a girl):

(أَللَّهُمَّ اجْعَلْهَا لأَبَوَيْهَا وَ لَنَا سَلَفاً وَ فَرَطاً وَ أَجْراً)

"O' Allāh, let this girl be a good company (when we pass away), example and reward for his parents and for us."

The 5th takbīr should then be recited.

Ṣalātul Mayyit for a Deceased Person who was a "Majhūl al-Ḥāl"

One of the other types of Ṣalātul Mayyit covered in the Fiqh of Islām is known as the Ṣalātul Mayyit Majhūl al-Ḥāl. This type of Ṣalāt refers to a person who is found dead somewhere, be it in the streets or in the countryside, etc. and it is not known whether the deceased one was a Muslim or a Kāfir. In this event, the Ṣalātul Mayyit would be recited as follows:

After the first takbīr, the following should be recited:

(أَشْهَدُ أَنْ لاَ إِلَهَ الاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ الَهاً وَاحِداً أَحَداً صَمَداً فَرْداً حَيّاً قَيُّوماً دَائِماً أَبَداً لَمْ يَتَّخِذْ صَاحِبَةً وَ لاَ وَلَداً. وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْهُدى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلى الدِّينَ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ)

"I bear witness that there is no god except for Allāh, the One who has no partners, The God, The One, The Single, The Everlasting, The Individual, The Living, The Everliving, The Continous, The One who is forever – He has not taken a partner or a child (for himself). And I bear witness that Muḥammad is His Slave and His Prophet, the one whom He sent with the guidance and the True Religion so that it may prevail over all other religions even though the polytheists may detest it."

After the 2nd takbīr:

(أَللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَّ آلِ مُحَمَّدٍ وَّ بَارِكْ عَلى مُحَمَّدٍ وَّ آلَ مُحَمَّدٍ وَ ارْحَمْ مُحَمَّداً وَ آلَ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ عَلى

اِبْرَاهِيمَ وَ آلِ اِبْرَاهِيمَ اِنَّكَ حَمِيدٌ مَجِيدٌ وَ صَلِّ عَلى جَمِيعِ الأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ الشُّهَدَاءِ وَ الصِّدِّيقِينَ وَ جَمِيعِ عِبَادِ اللهِ الصَّالِحِينَ)

"O' Allāh send peace on Muḥammad and the family of Muḥammad and (send) blessings on Muḥammad and the family and Muḥammad and have mercy on Muḥammad and the family of Muḥammad in the same way that you send your peace and blessings and mercy on Ibrāhīm and the family of Ibrāhīm. Verily You are the Praised and Glorious and send your peace on all the Prophets and Guides and Witnesses and the Truthful ones and upon all of the righteous servants of Allāh."

After the 3rd takbīr:

(أَللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ الأَحْيَآءِ مِنْهُمْ وَ الأَمْوَاتِ تَابِعْ بَيْنَنَا وَ بَيْنَهُمْ بِالْخَيْرَاتِ اِنَّكَ مُجِيبُ الدَّعَوَاتِ اِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ)

"O' Allāh, forgive the male believers and the female believers, the male Muslims and the female Muslims, those of them who are living and those who have passed away. Verily You are the Answerer of the supplications, and verily You have power over everything."

After the 4th takbīr (if the deceased was a Male):

(أَللَّهُمَّ اِنَّ هَذَا عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ نَزَلَ بِكَ وَ أَنْتَ خَيْرُ مَنْزُولٍ بِهِ أَللَّهُمَّ اِنَّا لاَ نَعْلَمُ مِنْهُ اِلاَّ خَيْراً وَ أَنْتَ أَعْلَمُ بِهِ مِنَّا أَللَّهُمَّ اِنْ كَانَ مُحْسِناً فَزِدْ فِي اِحْسَانِهِ وَ اِنْ كَانَ مُسِيئاً فَتَجَاوَزْ عَنْهُ وَاغْفِرْ لَهُ أَللَّهُمَّ اجْعَلْهُ عِنْدَكَ

فِي أَعْلَى عِلِّيِّينَ وَاخْلُفْ عَلى أَهْلِهِ فِي الْغَابِرِينَ وَارْحَمْهُ بِرَحْمَتِكَ يَا أَرحَمَ الرَّاحِمِينَ)

"O' Allāh, this is Your servant, son of Your male servant and Your female servant coming to You and You are the best One to come to. O' Allāh, surely we know nothing of him except good and You know better of him that we. O' Allāh, if he was good, then increase his goodness, and if he was bad, then disregard (his bad deeds) and forgive him. O' Allāh place him with You in the highest of the springs of heaven; appoint for him a successor in the post time; have mercy upon him by Your mercy, O' the Most Merciful of those having Mercy."

After the 4th takbīr (if the deceased was a Female):

(أَللَّهُمَّ انَّ هَذِهِ أَمَتُكَ وَابْنَةُ عَبْدِكَ وَابْنَةُ أَمَتِكَ نَزَلَتْ بِكِ وَ أَنْتَ خَيْرُ مَنْزُولٍ بِهَا. أَللَّهُمَّ أَنْتَ أَعْلَمُ بِهَا مِناَّ أَللَّهُمَّ انْ كَانَتْ مُحْسناً فَزِدْ فِي احْسَانِهَا وَ انْ كَانَتْ مُسيئاً فَتَجَاوَزْ عَنْهَا وَاغْفِرْ لَهَا أَللَّهُمَّ اجْعَلْهَا عِنْدَكَ فِي أَعْلَى عِلِّيِّينَ وَاخْلَفْ عَلى أَهْلِهَا فِي الْغَابِرِينَ وَارْحَمْهَا بِرَحْمَتِكَ يَا أَرحَمَ الرَّاحِمِينَ)

"O' Allāh, this is Your servant, daughter of Your male servant and Your female servant coming to You and You are the best One to come to. O' Allāh, You know better of her that we. O' Allāh, if she was good, then increase her goodness, and if she was bad, then disregard (her bad deeds) and forgive her. O' Allāh place her with You in the highest of the springs of heaven; appoint for her a successor in the post time; have mercy upon her by Your mercy, O' the Most Merciful of those having Mercy."

The 5th takbīr should then be recited.

Rule 125: A person offering prayers for the dead body must recite all of the takbīr and supplications in a sequence, such that the Ṣalātul Mayyit does not lose its form.

Rule 126: A person who joins the Ṣalātul Mayyit to follow an Imām must recite all the takbīr and supplications.

﴾ Mustaḥab Acts of Ṣalātul Mayyit ﴿

Rule 127: The following acts are Mustaḥab in the Ṣalāt for the dead body:

- The people who offers the Ṣalāt for the dead body should have had performed Ghusl, Wuḍhu or Tayammum. According to Iḥtiyāt, he should perform Tayammum only when it is not possible to perform Ghusl or Wuḍhu, or if he fears that if he leaves to perform Ghusl or Wuḍhu it will not be possible for him to participate in the prayers.
- If the dead body is that of a male, then the Imām or the person who is offering the prayers alone should stand at the middle part of the dead body. However, if the dead body is that of a female then he should stand at the chest of the dead body.
- To pray bare-footed.
- To raise one's hands (up to the ears) while reciting every takbīr.
- The distance between the person offering prayers and the dead body should be so short that, when if the wind blows, then the dress of the person offering the prayers would touch the coffin (or dead body).
- To pray in congregation.
- For the Imām to recite the takbīr and supplications loudly and those offering the prayers with him to recite them in a low voice.
- If there is only one person joining the Ṣalātul Mayyit being offered in Jama'at, then he would stand behind the Imam.
- One who offers the prayers should sincerely and persistently pray for the deceased as well as for all the believers.

- Before the commencement of the congregational prayers for the dead body, one should say (أَلصَّلاَة) three times.

- The prayers should be offered at a place where people often go for Ṣalātul Mayyit.

- If a Ḥāiḍh (woman who is menstruating) participates in the congregational prayers for the deceased, then she should stand alone and not join the lines.

Rule 128: It is Makrūh to perform prayers for the deceased in Masjids, except in Masjidul Ḥarām.

The Reward for Taking Part in the Burial Ceremony

One of the rules pertaining to the deceased, which it has been recommended to perform, is taking part in the burial ceremony. There is so much emphasis in Islām concerning this that the Angel Jibrā'īl once said to the Prophet of Islām (Peace be upon him and his family) that he wished that he was a human for seven reasons, and one of them was so that he would be able to take part in the burial ceremony.

It would not be out of place for us to mention a few ḥadīth related to the importance of attending and taking part in the funeral ceremony.

1. Imām al-Bāqir (Peace be upon him) said, "Prophet Mūsa (Peace be upon him) once prayed to Allāh ﷻ, and asked him what the reward and recompense was for a person who took part in a funeral ceremony?" Allāh ﷻ replied, "I will appoint for him Angels, so that when he is raised from the grave, they will accompany him with raised flags to the Plain of Resurrection." *(Wasā'il al-Shī'a, Volume 1, Page 822)*

٢. عَنْ رَسُولِ اللهِ (ﷺ) قَالَ مَنْ شَيَّعَ جَنَازَةً فَلَهُ بِكُلِّ خَطْوَةٍ حَتَّى يَرْجِعَ مَائِةُ أَلْفِ أَلْفِ حَسَنَةٍ وَ يُمْحَى عَنْهُ مَائِةُ أَلْفِ أَلْفِ سَيِّئَةٍ وَ يَرْفَعُ لَهُ مَائِةُ أَلْفِ أَلْفِ دَرَجَةٍ فَإِنْ صَلَّى عَلَيْهَا شَيَّعَهُ فِي جَنَازَاتِهِ مَائِهُ أَلْفِ أَلْفِ مَلَكٍ كُلُّهُمْ يَسْتَغْفِرُونَ لَهُ حَتَّى يَرْجِعَ فَإِنْ شَهِدَ دَفْنَهَا وَكَّلَ اللهُ بِهِ أَلْفَ مَلَكٍ كُلُّهُمْ يَسْتَغْفِرُونَ لَهُ حَتَّى يُبْعَثَ مِنْ قَبْرِهِ وَ مَنْ صَلَّى عَلى مَيِّتٍ صَلَّى عَلَيْهِ جِبْرَائِيلُ وَ سَبْعُونَ أَلْفِ مَلِكٍ وَ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ إِنْ اَقَامَ عَلَيْهِ حَتَّى يَدْفَنَهُ وَ حَثَا عَلَيْهِ مِنَ التُّرَابِ انْقَلَبَ مِنَ الْجَنَازَةِ وَ لَهُ بِكُلِّ قَدَمٍ مِنْ حَيْثُ شَيَّعَهَا حَتَّى يَرْجِعَ إِلى مَنْزِلَتِهِ قِيرَاطٌ مِنَ الأَجْرِ وَ الْقِيرَاطُ مِثْلُ جَبَلِ أُحُدٍ يَكُونُ فِي مَيْزَانِهِ مِنَ الأَجَرِ.

2. The Messenger of Islām (Peace be upon him and his family) said, "Anytime a person takes part in the funeral ceremony, for each step that he takes, 100,000,000 good deeds will be written in his record, and 100,000,000 sins will be erased, and his rank will be increased by 100,000,000 levels. If he takes part in the Ṣalāt, 100,000,000 angels will take part in his funeral and will pray for his forgiveness until he returns. And if he stays until the body has been buried, Allāh will appoint 1,000 angels, all of whom will ask for his forgiveness until he is resurrected from his grave. Jibrā'īl, along with 70,000 angels will ask for the forgiveness of the past sins for the one who prays over the dead body. If the person stays with the deceased until he is buried and covered over with the dirt and then leaves the body, then for every step he takes from the funeral ceremony until he returns to his house, he will receive the reward of one Qīrāṭ in his scale of rewards – and one Qīrāt is similar (in size) to the Mountain of Uhud " *(Wasā'il al-Shī'a, Volume 3, Page 143)*

The Participation in a Funeral by Imām al-Bāqir (Peace be upon him)

Muḥaddith Qummī, in his book 'Muntahā al-'Amāl' relates a ḥadīth from Zurāra that, "One day, Imām al-Bāqir (Peace be upon him) attended a funeral of a deceased from the Tribe of Quraīsh I too was present along with a man named 'Aṭā', who was one of the scholars to whom people referred to in times of difficulty and confusion in Makkah. In the crowd of people, screams and shouts from a woman were heard. 'Aṭā' told that woman, 'Be quiet! Or else I will leave,' but the woman did not keep quiet and so 'Aṭā' left.

I told Imām al-Bāqir (Peace be upon him) that 'Aṭā' has left, and he asked me, 'Why did he leave?' I replied that a woman was screaming and crying and 'Aṭā' told her to be quiet, and that if she did not then he would leave. The woman did not stop her screaming and crying and therefore 'Aṭā' left. The Imām (Peace be upon him) said, 'Let's go and complete the funeral ceremony. If I leave because of this one trivial act (the woman screaming and crying), then I will have not fulfilled the duties and the responsibilities (of attending to the funeral ceremony of that Muslim who has passed away).'"

Zurāra said, "Once we completed the Ṣalātul Mayyit, one of the inheritors of the deceased Muslim told the Imām, 'May Allāh سبحانه وتعالى have mercy on you; you may go back home since you have earned a great reward."' Imām al-Bāqir (Peace be upon him) did not accept this man's advice (to go home). Zurāra said to the Imām, 'This man has allowed you to go back home, and I also was thinking of asking you to go back.' The Imām replied, 'Do as you intend to do since we did have not come with this man's permission so that we should return with his permission; rather, we performed this action for that reward we anticipate since a person is rewarded proportionately to the extent that he accompanies the corpse."

Conduct of the Imām (Peace be upon him)

Ibn Shahr Āshūb relates from Mūsā ibn Sayār that, "As Imām 'Alī ibn Mūsā al-Riḍā (Peace be upon him) and I were approaching the walls of the city of Ṭūs, I heard the sound of mourning and lamenting. I was trying to find out where the sound was coming from when I saw a deceased person. At this time, I saw my Master, Imām 'Alī ibn Mūsā al-Riḍā (Peace be upon him) dismounting his horse. He proceeded towards the body, lifted it, and held it close to his body in the same way that a mother would hold her newborn baby. After this, the Imām realized that I was there and said, 'O' Mūsā, a person who takes part in the funeral of one of our friends will have the sins removed from one's record, just as the one who has just been born.'"

As the body was being brought near the grave, I saw Imām 'Alī ibn Mūsā al-Riḍā (Peace be upon him) focus his attention on the body, and he moved the other people aside until he was able to reach the body. He placed his blessed hand on the chest of the deceased man and said, 'O' So and so! You have been granted paradise and after this hour, you will feel neither fear, nor grief.'

I said to the Imām (Peace be upon him), 'How is it that you know this person seeing as how you have never been to this city before?'

The Imām (Peace be upon him) replied, 'O' Mūsā! Don't you know that the actions of our Shī'a are presented to us every morning and evening!? In the event that there are shortcomings and sins in their record, we ask Allāh سُبْحَانَهُ وَتَعَالَى for His Mercy and Forgiveness for that person, and if there are good actions on their record, then we ask Allāh سُبْحَانَهُ وَتَعَالَى to grant them a great reward and recompense!'" *(Sitārgān Dirakshān, Volume 7, Page 27)*

Burial of the Dead Body

Rule 129: It is obligatory to bury a dead body in the ground so deep, that its smell does not come out and causing the beasts of prey to dig it out. If there is a danger of such beasts digging it out, then the grave should be made solid with bricks, etc.

Rule 130: If it is not possible to bury a dead body in the ground, then it may be kept in a vault or a coffin instead.

Rule 131: The dead body must be laid in the grave on its right side such that the face remains facing the Qiblah.

Rule 132: If a person dies on a ship and there is no fear of decay of the dead body, and if there is no problem in retaining it for some time on the ship, then it should be kept on it and buried in the ground after reaching the land. Otherwise, after giving Ghusl, Hunūt, Kafan, and performing Ṣalātul Mayyit, it should be lowered into the sea in a vessel of clay or with a weight tied to its feet. In addition, as far as possible it should not be lowered to a point where it will be eaten up immediately by the sea predators.

Rule 133: If it is feared that an enemy may dig up the grave and exhume the dead body and amputate its ears, nose or other limbs, then it should be lowered into sea if possible, as stated in the foregoing rule.

Rule 134: The expenses of lowering the dead body into the sea, or making the grave solid on the ground, can be deducted from the estate of the deceased if necessary.

Rule 135: If a non-Muslim woman dies with a dead child or a soulless fetus in her womb, and if the father is a Muslim, then the woman must be laid in the grave on her left side with her back

towards Qiblah, so that the face of the child will be towards the Qiblah.

Rule 136: It is not permitted to bury a Muslim in the graveyard of the non-Muslims, nor is it permissible to bury a non-Muslim in the graveyard of the Muslims.

Rule 137: It is also not permissible to bury the dead body of a Muslim at a place which is disrespectful, such as places where garbage is thrown.

Rule 138: It is not permissible to bury a dead body in a usurped place, or in a place that is dedicated for purposes other than burial (e.g. in a Masjid).

Rule 139: It is not permissible to dig up a grave for burying another dead body in it, unless one is sure that the grave is very old and the previous body has been completely disintegrated.

Rule 140: Anything which is separated from the dead body (whether it be its hair, nails or teeth) must be buried along with the body. If any part of the body, including hair, nails or teeth are found after the body has been buried, then they must be buried in a separate place, according to Iḥtiyāt Wājib. It is even Mustaḥab that nails and teeth cut off or extracted during one’s lifetime are buried as well.

Rule 141: If a person dies in a well and it is not possible to take him out, then the well must be covered, and it will be treated as his grave.

Rule 142: If a child dies in the mother's womb and remaining in the womb is dangerous for the mother, then it must be brought out in the easiest possible way. If it becomes inevitable but to cut the child into pieces, then there is no objection in doing so.

It is however, better that if the husband of the woman is skilled in surgery then the dead body of the child be taken out by him, and if it is not possible, then the job must be performed by a skilled woman. If one is not available, then a skilled surgeon who is the maḥram (one with whom marriage cannot be contracted) of the woman must do it. If that too is not available, then a skilled man who is not maḥram (one with whom marriage can be contracted) must remove the dead child. If such a person is not available even, then any unskilled person can remove the dead body.

Rule 143: If a woman dies and there is a living child in her womb, then it must be brought out in the safest possible way; even if there is no hope for the child's survival. The body of the mother must then be sewn up.

Mustaḥab Acts of the Burial

Rule 144: It is Mustaḥab that the depth of the grave should be approximately equal to the size of an average person. Also, his or her dead body should be buried in the nearest graveyard, except when the graveyard which is situated farther is better due to some reason, such as if pious people are buried there or people go there in large number for Fātiha (to pay respects to the dead).

It is also recommended that the coffin is placed on the ground a few yards away from the grave and then it is taken to the grave by halting three times briefly. It should be placed on the ground every time and then lifted before it is lowered into the grave which would be the fourth halt.

If the dead body is that of a male, then it should be placed on the ground on the third halt, in such a manner that its head should be towards the lower side of the grave and at the fourth halt, it should be lowered into the grave from the side of its head.

If the dead body is that of a female, then it should be placed on the ground such that on the third halt, it is towards the Qiblah and should be lowered into the grave sideways and a cloth should be spread over the grave while lowering it.

It is also Mustaḥab that the dead body should be taken out of the coffin and lowered into the grave very gently, and the prescribed supplications should be recited before and during the actual burying of the dead body.

After the dead body has been lowered into the ground, the ties of its shroud should be unfastened, its cheek should be placed on the ground, a pillow made of earth (dirt) should be done up under its head and some unbaked bricks or lumps of clay should be placed behind its back so that the dead body will not turn onto its back.

Before closing the grave, the person reciting the talqīn should hold the right shoulder of the dead body with his right hand and should place his left hand tightly on its left shoulder and put his mouth near the deceased one's ear, and while shaking its shoulders should say thrice (first line of text in Arabic):

The Following should be read if the Deceased is a Male:

((إِسْمَعْ إِفْهَمْ يَا))

"Listen and understand, O'…"

Here the name of the deceased and his father should be called. For example, if the name of the deceased was Muḥammad and his father's name was 'Alī, then it should said three times:

((إِسْمَعْ إِفْهَمْ يَا مُحَمَّدِ بْنِ عَلِيٍّ))

"Listen and understand O' Muḥammad son of 'Alī"

And then he should say:

(هَلْ أَنْتَ عَلى الْعَهْدِ الَّذِي فَارَقْتَنَا عَلَيْهِ مِنْ شَهَادَة أَنْ لاَ الَهَ الاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَنَّ مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَّ آلِهِ) عَبْدُهُ وَ رَسُولُهُ وَ سَيِّدُ النَّبِيِّينَ وَ خَاتَمُ الْمُرْسَلِينَ وَ أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْوَصِيِّينَ وَ إِمَامٌ افْتَرَضَ اللهُ طَاعَتَهُ عَلى الْعَالَمِينَ, وَ أَنَّ الْحَسَنَ وَ الْحُسَيْنَ وَ عَلِيَّ بْنِ الْحُسَيْنِ وَ مُحَمَّدَ بْنِ عَلِيٍّ وَ جَعْفَرَ بْنِ مُحَمَّدٍ وَ مُوسى بْنِ جَعْفَرٍ وَ عَلِيَّ بْنِ مُوسى وَ مُحَمَّدَ بْنِ عَلِيٍّ وَ عَلِيَّ بْنِ مُحَمَّدٍ وَ الْحَسَنَ بْنِ عَلِيٍّ وَ الْقَائِمَ الْحُجَّةَ الْمَهْدِيَّ صَلَوَاتُ اللهِ عَلَيْهِمْ أَئِمَّةُ الْمُؤْمِنِينَ وَ حُجَجِ اللهِ عَلى الْخَلْقِ أَجْمَعِينَ وَ أَئِمَّتُكَ أَئِمَّةُ هُدىً أَبْرَارٌ يَا...)

Here the name of the deceased and his father's name should be mentioned.

Translation: "Are you still on the covenant you held when we parted, including the testimony that there is no god but Allāh, the

One without partners, and that Muḥammad is His servant and His apostle, the chief of the prophets and the seal of the apostles, and that ‘Alī is the Commander of the Faithful and the Chief of the Deputies and the Imām whose obedience has been made incumbent by Allāh upon all people, and that Ḥasan and Ḥusayn, ‘Alī ibn al-Ḥusayn, and Muḥammad ibn ‘Alī, and Ja’far ibn Muḥammad, and Mūsā ibn Ja’far, and ‘Alī ibn Mūsā, and Muḥammad ibn ‘Alī and ‘Alī ibn Muḥammad and Ḥasan ibn ‘Alī and he Mahdī - the Qā’im, the Ḥujjah – may the blessings of Allāh be upon all of them - are the Imāms of the faithful and the proofs of Allāh for the whole of creation, are your Imāms, the Imāms of guidance and piety, O… (here the name of the deceased and his father’s name should be mentioned, followed by)”:

(اذَا أَتَاكَ الْمَلَكَانِ الْمُقَرَّبَانِ رَسُولَيْنِ مِنْ عِنْدِ اللهِ تَبَارَكَ وَ تَعَالى وَ سَأَلاَكَ عَنْ رَبِّكَ وَ عَنْ نَبِيِّكَ وَ عَنْ دِيْنِكَ وَ عَنْ كِتَابِكَ وَ عَنْ قِبْلَتِكَ وَ عَنْ أَئِمَّتِكَ فَلاَ تَخَفْ وَ لاَ تَحْزَنْ وَ قُلْ فِي جَوَابِهِمَا: اللهُ رَبِّي وَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ نَبِيِّي وَ الإِسْلاَمُ دِيْنِي وَ الْقُرْآنُ كِتَابِي وَ الْكَعْبَةُ قِبْلَتِي وَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِمَامِي وَ الْحَسَنُ بْنُ عَلِيٍّ الْمجْتَبَى إِمَامِي وَ الْحُسَيْنُ بْنُ عَلِيٍّ الشَّهِيدُ بِكَرْبَلاَءِ إِمَامِي وَ عَلِيٌّ زَيْنُ الْعَابِدِينَ إِمَامِي وَ مُحَمَّدٌ الْبَاقِرُ إِمَامِي وَ جَعْفَرُ الصَّادِقُ إِمَامِي وَ مُوسَى الْكَاظِمُ إِمَامِي وَ عَلِيٌّ الرِّضَا إِمَامِي وَ مُحَمَّدٌ الْجَوَادُ إِمَامِي وَ عَلِيٌّ الْهَادِي إِمَامِي وَ الْحَسَنُ الْعَسْكَرِي إِمَامِي وَ الْحُجَّةِ الْقَائِمُ الْمُنْتَظَرُ إِمَامِي هَؤْلاَءِ صَلَوَاتُ اللهِ عَلَيْهِمْ أَئِمَّتِي وَ سَادَتِي وَ قَادَتِي وَ شُفَعَائِي بِهِمْ اَتَوَلَّى وَ مِنْ أَعْدَائِهِمْ اَتَبَرَّءُ فِي الدُّنْيَا وَ الأَخِرَةِ ثُمَّ اعْلَمْ يَا...)

Here the name of the deceased and his father's name should be mentioned.

Translation: "When the two angels, messengers who favored by nearness to Allāh, sent by Allāh, the Blessed and Exalted, come to you and ask you concerning your Lord, your Prophet, your Religion, your Book, your Qiblah and your Imāms, then have no fear and no grief, and say to them the following: Allāh is my Lord, Muḥammad, peace be upon him and his family is my Prophet, Islām is my Religion, the Qur'ān is my Book, the Ka'bah is my Qiblah, and The Commander of the Faithful 'Ali ibn Abī Ṭālib is my Imām, and Ḥasan ibn 'Alī al-Mujtabā is my Imām, and Ḥusayn ibn 'Alī the Martyr in Kerbalā is my Imā, and 'Alī Zaīn al-`Ābidīn is my Imām, and Muḥammad al-Bāqir is my Imām, and Ja'far as-Ṣādiq is my Imām, and Mūsā al-Kāẓim is my Imām, and 'Alī al-Riḍā is my Imām and Muḥammad al-Jawād is my Imām, and 'Alī al-Hādī is my Imām, and Ḥasan al-'Askarī is my Imām, and al-Ḥujjah al-Qāim al-Muntazar is my Imām. All of these, may the greetings of Allāh be upon them are my Imāms and Leaders and Masters and my intercessors. I love (all) of them and I have enmity to (all) of their enemies in this wold and in the next word – then know O' (Here the name of the deceased and his father's name should be mentioned)."

(إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى نِعْمَ الرَّبُّ, وَ أَنَّ مُحَمَّداً صَلَّى اللهُ عَلَيْهِ وَ آلِــــهِ وَ سَلَّمَ نِعْمَ الرَّسُولُ, وَ أَنَّ عَلِيَّ بْنَ أَبِيطَالِبٍ وَ أَوْلاَدَهُ الْمَعْصُومِينَ الأَئِمَّــــــةَ الإِثْنَى عَشَرَ نِعْمَ الأَئِمَّةُ وَ أَنَّ مَا جَــــــاءَ بِهِ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ حَقٌّ وَ أَنَّ الْمَوْتَ حَقٌّ وَ سُؤَالَ مُنْكَرٍ وَ نَكِيرٍ فِي الْقَبْرِ حَقٌّ وَ الْبَعْــثَ حَقٌّ وَ النَّشُورَ حَقٌّ وَ الصِّرَاطَ حَقٌّ وَ الْمِيزَانَ حَقٌّ وَ تَطَائِرَ الْكُتُبِ حَــقٌّ وَ أَنَّ الْجَنَّةَ حَقٌّ وَ النَّارَ حَقٌّ وَ أَنَّ السَّاعَةَ آتِيَةٌ لاَ رَيْبَ فِيهَا وَ أَنَّ اللهَ يَبْعَــــثُ مَنْ فِي الْقُبُورِ)

Translation: "Verily Allāh, the Blessed and Exalted is the best Lord. Muḥammad (Peace be upon him and his family) is the best Prophet. 'Alī ibn Abī Ṭālib and his infallible children, the twelve Imāms are the best Imāms. That what was sent to Muḥammad (Peace be upon him and his family) is the truth. Verily death is true, and verily the questioning is true. Verily the questioning of Munkar and Nakīr in the grave is true (the two angels who will question the deceased). Verily the raising up is true and the gathering of all is true. Verily the Bridge is true and the Scale (judgement) is true. Verily the opening of the Books is true, and verily the Paradise is true and verily the Hellfire is true and there is no doubt in the coming of the Hour (of Resurrection) and verily Allāh will raise up those who are in their graves."

Then the following words should be said:

(أَفَهِمْتَ يَا...)

"Have you understood, O'…"

Here the name of the deceased should be called, and thereafter the following should be said:

(ثَبَّتَكَ اللّهُ بِالْقَوْلِ الثَّابِتِ وَ هَدَاكَ اللّهُ إِلى صِرَاطٍ مُسْتَقِيمٍ، عَرَّفَ اللّهُ بَيْنَكَ وَ بَيْنَ أَوْلِيَائِكَ فِي مُسْتَقَرٍّ مِنْ رَحْمَتِهِ)

Translation: "May Allāh keep you firm with the Firm Word and may Allāh guide you to the straight path. May Allāh acquaint you with His Prophet and your Guardians in the abode of His Mercy."

Then the following words should be said:

(أَللَّهُمَّ جَافِ الأَرْضَ عَنْ جَنْبِيهِ وَاصْعِدْ بِرُوحِهِ إِلَيْكَ وَ لَقِّهِ مِنْكَ بُرْهَانــــاً
أَللَّهُمَّ عَفْوَكَ عَفْوَكَ)

Translation: "O' Allāh, make the earth spacious on his sides (in the grave), elevate him with his soul up to Yourself and revel to him Your proofs. O' Allāh, we beseech Your pardon, Your pardon!"

The Following should be read if the Deceased is a Women:

(إِسْمَعِي إِفْهَمِي يَا)

"Listen and understand, O'…"

Here the name of the deceased and her father should be called. For example, if the name of the deceased was Fāṭimah, and her father's name was 'Alī, then it should said three times:

(إِسْمَعِي إِفْهَمِي يَا فَاطِمَةَ بِنْتِ عَلِيٍّ)

"Listen and understand O' Fāṭimah daughter of 'Alī"

And then he should say (Please note that at the end of each section in Arabic, the name of the deceased and her father should be mentioned):

(هَلْ أَنْتِ عَلى الْعَهْدِ الَّذِي فَارَقْتَنَا عَلَيْهِ مِنْ شَهَادَةِ أَنْ لاَ الَهَ الاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَنَّ مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَ آلِهِ) عَبْدُهُ وَ رَسُولُهُ وَ سَيِّدُ النَّبِيِّينَ وَ خَاتَمُ الْمُرْسَلِينَ وَ أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْوَصِيِّينَ وَ إِمَامٌ افْتَرَضَ اللهُ طَاعَتَهُ عَلى الْعَالَمِينَ, وَ أَنَّ الْحَسَنَ وَ الْحُسَيْنَ وَ عَلِيَّ بْنِ الْحُسَيْنِ وَ مُحَمَّدَ بْنِ عَلِيٍّ وَ جَعْفَرَ بْنِ مُحَمَّدٍ وَ مُوسى بْنِ جَعْفَرٍ وَ عَلِيَّ بْنِ مُوسى وَ مُحَمَّدَ بْنِ عَلِيٍّ وَ عَلِيَّ بْنِ مُحَمَّدٍ وَ الْحَسَنَ بْنِ عَلِيٍّ وَ الْقَائِمَ الْحُجَّةَ الْمَهْدِيَّ صَلَوَاتُ اللهِ عَلَيْهِمْ أَئِمَّةُ الْمُؤْمِنِينَ وَ حُجَجُ اللهِ عَلى الْخَلْقِ أَجْمَعِينَ وَ أَئِمَّتُكَ أَئِمَّةُ هُدىً أَبْرَارٌ يا...)

Here the name of the deceased and his father's name should be mentioned.

Translation: “Are you still on the covenant you held when we parted, including the testimony that there is no god but Allāh, the One without partners, and that Muḥammad is His servant and His apostle, the chief of the prophets and the seal of the apostles, and that ‘Alī is the Commander of the Faithful and the Chief of the Deputies and the Imām whose obedience has been made incumbent by Allāh upon all people, and that Ḥasan and Ḥusayn, ‘Alī ibn al-Ḥusayn, and Muḥammad ibn ‘Alī, and Ja’far ibn Muḥammad, and Mūsā ibn Ja’far, and ‘Alī ibn Mūsā, and Muḥammad ibn ‘Alī and ‘Alī ibn Muḥammad and Ḥasan ibn ‘Alī and he Mahdī - the Qā’im, the Ḥujjah – may the blessings of Allāh be upon all of them - are the Imāms of the faithful and the proofs of Allāh for the whole of creation, are your Imāms, the Imāms of guidance and piety, O’ (Here the name of the deceased and her father’s name should be mentioned).”

(اذَا أَتَاكِ الْمَلَكَانِ الْمُقَرَّبَانِ رَسُولَيْنِ مِنْ عِنْدِ اللهِ تَبَارَكَ وَ تَعَالَى وَ سَــئَلاَكِ عَنْ رَبِّكِ وَ عَنْ نَبِيِّكِ وَ عَنْ دِيْنِكِ وَ عَنْ كِتَابِكِ وَ عَنْ قِبْلَتِـــكِ وَ عَـــنْ أَئِمَّتِكِ فَلاَ تَخَفِي وَ لاَ تَحْزَنِي وَ قُولِي فِي جَوَابِهِمَا: اللهُ رَبِّـــي وَ مُحَمَّـــدٌ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ نَبِيِّي وَ الإِسْلاَمُ دِيْنِي وَ الْقُرْآنُ كِتَابِي وَ الْكَعْبَةُ قِبْلَتِي وَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِمَامِي وَ الْحَسَـــنُ بْـــنُ عَلِـــيٍّ الْمجْتَبَى إِمَامِي وَ الْحُسَيْنُ بْنُ عَلِيٍّ الشَّهِيدُ بِكَرْبَلاَءِ إِمَامِي وَ عَلِيٌّ زَيْـــنُ الْعَابِدِينَ إِمَامِي وَ مُحَمَّدٌ الْبَاقِرُ إِمَامِي وَ جَعْفَرُ الصَّادِقُ إِمَامِي وَ مُوسَـــى الْكَاظِمُ إِمَامِي وَ عَلِيٌّ الرِّضَا إِمَامِي وَ مُحَمَّدٌ الْجَوَادُ إِمَامِي وَ عَلِيٌّ الْهَادِي إِمَامِي وَ الْحَسَنُ الْعَسْكَرِي إِمَامِي وَ الْحُجَّةِ الْقَائِمُ الْمُنْتَظَرُ إِمَامِي هَـــؤْلاَءِ

صَلَوَاتُ اللهِ عَلَيْهِمْ أَئِمَّتِي وَ سَادَتِي وَ قَادَتِي وَ شُفَعَائِي بِهِمْ اَتَوَلَّى وَ مِــنْ أَعْدَائِهِمْ اَتَبَرَّءُ فِي الدُّنْيَا وَ الأَخِرَةِ ثُمَّ اعْلَمْ يَا...)

Here the name of the deceased and his father's name should be mentioned.

Translation: "When the two angels, messengers who favored by nearness to Allāh, sent by Allāh, the Blessed and Exalted, come to you and ask you concerning your Lord, your Prophet, your Religion, your Book, your Qiblah and your Imāms, then have no fear and no grief, and say to them the following: Allāh is my Lord, Muḥammad, peace be upon him and his family is my Prophet, Islām is my Religion, the Qur'ān is my Book, the Ka'bah is my Qiblah, and The Commander of the Faithful 'Ali ibn Abī Ṭālib is my Imām, and Ḥasan ibn 'Alī al-Mujtabā is my Imām, and Ḥusayn ibn 'Alī the Martyr in Kerbalā is my Imām, and 'Alī Zaīn al-`Ābidīn is my Imām, and Muḥammad al-Bāqir is my Imām, and Ja'far as-Ṣādiq is my Imām, and Mūsā al-Kāẓim is my Imām, and 'Alī al-Riḍā is my Imām and Muḥammad al-Jawād is my Imām, and 'Alī al-Hādī is my Imām, and Ḥasan al-'Askarī is my Imām, and al-Ḥujjah al-Qāim al-Muntazar is my Imām. All of these, may the greetings of Allāh be upon them are my Imāms and Leaders and Masters and my intercessors. I love (all) of them and I have enmity to (all) of their enemies in this wold and in the next word – then know O' (Here the name of the deceased and her father's name should be mentioned)."

(إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى نِعْمَ الرَّبُّ, وَ أَنَّ مُحَمَّداً صَلَّى اللهُ عَلَيْهِ وَ آلِهِ نِعْــمَ الرَّسُولُ, وَ أَنَّ عَلِيَّ بْنَ أَبِيطَالِبٍ وَ أَوْلاَدَهُ الْمَعْصُومِينَ الأَئِمَّةَ الإِثْنَى عَشَــرَ نِعْمَ الأَئِمَّةُ وَ أَنَّ مَا جَـــــاءَ بِهِ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ حَقٌّ وَ أَنَّ الْمَوْتَ حَقٌّ وَ سُؤَالَ مُنْكِرٍ وَ نَكِيرٍ فِي القَبْرِ حَقٌّ وَ الْبَعْـــــثَ حَــقٌّ وَ النَّشُورَ حَقٌّ وَ الصِّرَاطَ حَقٌّ وَ الْمِيزَانَ حَقٌّ وَ تَطَائِرَ الْكُتُـــــبِ حَــقٌّ وَ أَنَّ

الْجَنَّةَ حَقٌّ وَ النَّارَ حَقٌّ وَ أَنَّ السَّاعَةَ آتِيَةٌ لاَ رَيْبَ فِيهَا وَ أَنَّ اللهَ يَبْعَثُ مَــنْ فِي الْقُبُورِ)

Translation: "Verily Allāh, the Blessed and Exalted is the best Lord. Muḥammad (Peace be upon him and his family) is the best Prophet. 'Alī ibn Abī Ṭālib and his infallible children, the twelve Imāms are the best Imāms. That what was sent to Muḥammad (Peace be upon him and his family) is the truth. Verily death is true, and verily the questioning is true. Verily the questioning of Munkar and Nakīr in the grave is true (the two angels who will question the deceased). Verily the raising up is true and the gathering of all is true. Verily the Bridge is true and the Scale (judgement) is true. Verily the opening of the Books is true, and verily the Paradise is true and verily the Hellfire is true and there is no doubt in the coming of the Hour (of Resurrection) and verily Allāh will raise up those who are in their graves."

Then the following words should be said:

(أَفَهِمْتِ يَا. . .)

"Did you understand, O'…"

Here the name of the deceased should be called, and thereafter the following should be read:

(ثَــبَّــتَكِ اللهُ بِالْقَوْلِ الثَّابِتِ وَ هَدَاكِ اللهُ إِلى صِرَاطٍ مُسْتَقِيمٍ، عَــرَّفَ اللهُ بَيْنَكِ وَ بَيْنَ أَوْلِيَائِكَ فِي مُسْتَقَرٍّ مِنْ رَحْمَتِهِ)

Translation: "May Allāh keep you firm with the Firm Word and may Allāh guide you to the straight path. May Allāh acquaint you with His Prophet and his Guardians in the abode of His Mercy."

Then the following words should be said:

(أَللَّهُمَّ جَافِ الأَرْضَ عَنْ جَنْبِيهَا وَاصْعِدْ بِرُوحِهَا إِلَيْكَ وَ لَقِّهَا مِنْكَ بُرْهَاناً أَللَّهُمَّ عَفْوَكَ عَفْوَكَ)

Translation: "O' Allāh, make the earth spacious on her sides (in the grave) and elevate her soul up to Yourself and reveal to her Your proofs. O' Allāh, we beseech Your pardon, Your pardon!"

Rule 145: It is recommended that the person who lowers the dead body in the grave should be ṭāhir, bareheaded (no covering on his head) and bare-footed and he should climb out of the grave from the side of the feet of the deceased. Moreover, people other than near relatives of the deceased should put dirt into the grave with the backside of their hands and recite the following:

(إِنَّ لِلّهِ وَ إِنَّ إِلَيهِ رَاجِعُونَ)

"Verily we are (all) from Allāh, and to Him is our return."

If the deceased is a woman, then she should be lowered into the grave by a Maḥram and in the absence of a Maḥram, her relative.

Rule 146: It is Mustaḥab that the grave is square or rectangle in shape and its height is equal to four fingers' span. A sign should be fixed on it for the purpose of identification, water should be poured on it and then those present should place their hands on the grave parting their fingers and inserting them into the ground. One should then recite Sūrah al-Qadr seven times and pray for forgiveness of the departed soul by saying:

If the Deceased is a Man:

(أَللَّهُمَّ جَافِ الأَرْضَ عَنْ جَنْبَيهِ وَ أَصْعِدْ إِلَيْكَ رُوحَهُ وَ لَقِّهِ مِنْكَ رِضْوَانـــاً وَ أَسْكِنْ قَبْرَهُ مِنْ رَحْمَتِكَ مَا تُغْنِيهِ بِهِ عَنْ رَحْمَةِ مَنْ سِوَاكَ)

Translation: "O' Allāh, make the earth spacious on his sides (in the grave) and raise his soul to Yourself and reveal to him Your pleasure and place in his grave, Your mercy such that you make him needless of the mercy of others besides Yourself."

If the Deceased is a Woman:

(أَللَّهُمَّ جَافِ الأَرْضَ عَنْ جَنْبِيهَا وَ أَصْعِدْ إِلَيْكَ رُوحَهَا وَ لَقِّهَا مِنْكَ رِضْوَاناً وَ أَسْكِنْ قَبْرَهَا مِنْ رَحْمَتِكَ مَا تُغْنِيهِ بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ)

Translation: "O' Allāh, make the earth spacious on both her sides and raise her soul to Yourself. Meet her with a merciful welcome. Place in her grave, Your mercy such that you make her needless of the mercy of others besides Yourself."

Sūrah al-Qadr

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيْمِ

﴿إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ
خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنَزَّلُ الْمَلاَئِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ
أَمْرٍ ﴿٤﴾ سَلاَمٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ ﴿٥﴾﴾

In the Name of Allāh, the Beneficent, the Merciful.

1. Surely We revealed it on the grand night.

2. And what will make you comprehend what the grand night is?

3. The grand night is better than a thousand months.

4. The angels and the Rūh (Spirit) descend in it by the permission of their Lord for every affair,

5. Peace! it is till the break of the morning.

Rule 147: It is Mustaḥab that when the people who attended the funeral have left, the guardian of the deceased or the person the guardian grants permission to, should recite the prescribed supplications for the deceased. These prescribed supplications can be found in the detailed books of Fiqh.

﴾ Ṣalātul Waḥshat ﴿

Rule 148: It is recommended that on the first night after the burial of a deceased, two Rak'at Ṣalātul Waḥshat be offered for it. The method of offering this prayers is as follows:

In the first Rak’at, after reciting Sūrah al-Ḥamd, Ayātul Kursī should be recited once; and in the second Rak'at, after Sūrah al-Ḥamd, Sūrah al-Qadr should be recited 10 times, after saying the Salām, the following supplication should be recited:

(أَللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَّ آلِ مُحَمَّدٍ وَ ابْعَثْ ثَوَابَهَا إِلى قَبْرِ..)

“O’ Allāh, Send blessings on Muḥammad and the family of Muḥammad and give the reward (of this Ṣalāt) to the grave of …”

Here the name of the deceased and his or her father's name should be mentioned.

Rule 149: Ṣalātul Wahshat can be offered on the night of the burial of the deceased at any time, but it is better to offer it in the early hours of the night following 'Ishā prayers.

The Rules of Exhumation

Rule 150: It is Ḥarām to open the grave of a Muslim, even if it belongs to a child or an insane person. However, there is no objection in doing so if the dead body has decayed and turned into dust.

Rule 151: Digging up or destroying the graves of the descendants of the A'immah (Peace be upon them), the martyrs, the 'Ulamā and the pious people is Ḥarām, even if they are very old, since it amounts to desecration.

Rule 152: Digging up the grave is allowed in the following cases[5]:

- When the dead body has been buried in a usurped land and the owner of the land is not willing to let it remain there.
- When the Kafan of the dead body or any thing else that is buried with it had been usurped, and the owner of the thing in question is not willing to let it remain in the grave.
- If anything belonging to the heirs has been buried along with the deceased and the heirs do not give permission to let it remain in the grave. However, if the deceased had made a will that a certain supplication, the holy Qur'ān, or a ring be buried along with his dead body, and if that will was valid, then the grave cannot be opened up to bring those articles out.
- When opening the grave does not amount to disrespect of the deceased, and it transpires that one was buried without Ghusl and/or Kafan, or the Ghusl that was performed was void, or one was not

[5] There are certain situations when the exhuming is not permitted even if the land, the Kafan or the articles b uried with the corpse are Ghasbī, but there is no room for details here.

given Kafan according to religious rules, or was not laid in the grave facing the Qiblah.

- When it is necessary to inspect the body of the deceased to establish a right, which is more important than not exhumation it.
- When the dead body of a Muslim has been buried in a place which is against sanctity, such as when it has been buried in the graveyard of non-Muslim or at a place of garbage.
- When the grave is opened up for legal purposes which are more important than not exhuming it. For example, when it is necessary to take out a living child from the womb of the buried woman.
- When it is feared that a wild beast would tear up the corpse or it will be carried away by flood or exhumed by the enemy.
- When the deceased had willed that his body be transferred to a sacred place before burial, and if it was intentionally or forgetfully buried e1sewhere, then the body can be exhumed - provided that doing so does not result in disrespect to the deceased.

The Squeezing in the Grave is a Atonement for One's Sins

١. عَنْ السَكُونِي عَنْ أَبِي عَبْدِ اللهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِق (عليه السلام) عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) قَالَ قَالَ رَسُولُ اللهِ (صلى الله عليه وآله) ضِغْبَةُ الْقَبْرِ لِلْمُؤْمِنِ كَفَّارَةٌ لِمَا كَانَ مِنْهُ مِنْ تَضِييعِ النعَمِ.

1. Sakūnī narrates from Abī 'Abdillāh Ja'far ibn Muḥammad as-Ṣādiq (Peace be upon him) from his father from his forefathers from Amīr al-Mu'minīn (Peace be upon him) who said, the Messenger of Allāh (Peace be upon him and his family) said: "The squeezing of the grave is an atonement for the sins a believer had committed." *(Thawāb al-A'māl, Page 437)*

Explanation: *One of the greatest blessings of Allāh* سبحانه وتعالى *is to be granted a long and prosperous life in His service, and it is in the*

‘Ālam Barzakh (the period after death, and before the Day of Resurrection) that a person will truly understand the loss one is in because of the time that one had wasted in this world.

The Reward for Visiting the Deceased

١. عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ: قُلْتُ لَهُ الْمُؤْمِنُ يَعْلَمُ مَنْ يَزُورُ قَبْرُهُ؟ قَالَ نَعَمْ، لاَ يَزَالُ مُسْتَأْنِساً بِهِ مَا زَالَ عِنْدَ قَبْرِهِ فَإِذَا قَامَ وَ انْصَرَفَ مِنْ قَبْرِهِ دَخَلَهُ مِنِ انْصِرَافِهِ عَنْ قَبْرِهِ وَحْشَةً.

1. Ishāq ibn ‘Ammār relates that: “I said to Abī al-Ḥasan (Peace be upon him), ‘Does a believer who has passed away know those people who visit his grave?’ The Imām (Peace be upon him) replied, ‘Of course, he is acquainted with those who visit him as long as they are sitting beside his grave. As soon as they get up from his grave side and leave, the fear takes over the person in the grave because of his leaving.’” *(Wasā‘il al-Shī’a, Volume 3, Page 223)*

٢. عَنْ عَبْدِ اللهِ بْنِ سَنَان قَالَ قُلْتُ لأَبِي عَبدْ اللهِ (عليه السلام) كَيْفَ التَسْلِيمُ عَلى أَهْلِ الْقُبُورِ؟ فَقَالَ قُلْ: (أَلسَّلاَمُ عَلى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ أَنْتُمْ لَنَا فَرَطٌ وَ نَحْنُ إِنْ شَاءَ اللهُ بِكُمْ لاَحِقُونَ)

2. ‘Abdullāh ibn Sanān relates that: “I asked Abī ‘Abdillāh (Peace be upon him) how should one greet the deceased in the graveyard?” He (Peace be upon him) replied, “One should say:

(أَلسَّلاَمُ عَلى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ أَنْتُمْ لَنَا فَرَطٌ وَ نَحْنُ إِنْ شَاءَ اللهُ بِكُمْ لاَحِقُونَ)

Translation: “Peace be upon the people of the lands from the believers and the Muslims. You are an example for us (that we too

shall die) and God willing, we will meet with you." *Wasā'il al-Shī'a, Volume 3, Page 227*

٣. عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٌ أَنَّهُ سَمِعَ أَبَا جَعْفَرٍ (عليه السلام) يَقُوْلُ: مَنْ زَارَ قَبْرَ أَخِيهِ الْمُؤْمِنِ فَجَلَسَ عِنْدَ قَبْرِهِ وَ اسْتَقْبَلَ الْقِبْلَةَ وَ وَضَعَ يَدَهُ عَلَى الْقَبَرِ فَقَرَأَ (إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ) سَبْعَ مَرَّاتٍ أَمِنَ مِنْ فَزَعِ الْكِبَرِ.

3. Muḥammad ibn Ismā'īl ibn Bazī' narrates that, "I heard Abā Ja'far (Peace be upon him) say, 'The person who goes to visit a believing brother's grave, and then while facing the Qiblah, sits near the head of the grave, and places his hand on top of it and recites Sūrah al-Qadr seven times, will be protected from the greatest fear and fright on the Day of Judgement.'" *(Wasā'il al-Shī'a, Volume 3, Page 227)*

٤. مُحَمَّدُ بْنُ عَلِّيُ بْنُ الْحُسَيْنُ باسَنَدِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَنَّهُ قَالَ قُلْتُ لأَبِي عَبْدِ اللهِ (عليه السلام) اَلْمَوْتَى نَزُوْرُهُمْ؟ قَالَ نَعَمْ إِلى أَنْ قَالَ قُلْتُ فَأَيٍّ شَيْءٍ نَقُوْلُ إِذَا أَتَيْنَاهُمْ؟ قَالَ قُلْ: ((أَللَّهُمَّ جَافِ الأَرْضَ عَنْ جُنُوبِهِمْ وَ صَاعِدْ إِلَيْكَ أَرْوَاحَهُمْ, وَ لَقِّهِمْ مِنْكَ رِضْوَاناً, وَ اسْكُنْ إِلَيْهِمْ مِنْ رَحْمَتِكَ مَا تَصِلُ بِهِ وَحْدَتَهُمْ, وَ تُونِسُ بِهِ وَحْشَتِهِمْ, إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ))

4. Muḥammad ibn 'Alī ibn al-Ḥusain narrates from his chain of narrators from Muḥammad ibn Muslim that he said, "I asked Abī 'Abdillāh (Peace be upon him), 'Do we go to visit the deceased?' He replied, 'Yes.' I asked him, 'What should we say when we go to visit them?' 'The Imām replied', 'You should say:

((أَللَّهُمَّ جَافِ الأَرْضَ عَنْ جُنُوبِهِمْ وَ صَاعِدْ إِلَيْكَ أَرْوَاحَهُمْ, وَ لَقِّهِمْ مِنْكَ رِضْوَاناً, وَ اسْكُنْ إِلَيْهِمْ مِنْ رَحْمَتِكَ مَا تَصِلُ بِهِ وَحْدَتَهُمْ, وَ تُونِسُ بِهِ وَحْشَتِهِمْ, إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ))

Translation: "O' Alláh, make the earth spacious on their sides (in the grave) and raise their souls to Yourself and reveal to them Your pleasure and place in their grave, out of Your mercy, that what will reach out to them in their isolation and give them solace in their loneliness; verily You have power over all things." *Wasā'il al-Shī'a, Volume 3, Page 228*

The Testimony of Forty Believers Concerning the Deceased

١. عَنْ أَبِي عَبْدِ اللهِ (عليه السلام) إِنَّهُ قَالَ إِذَا مَاتَ الْمُؤْمِنُ وَ حَضَرَ الْجَنَازَتَهُ أَرْبَعُونَ رَجُلاً مِنَ الْمُؤْمِنِينَ فَقَالُوا أَللَّهُمَّ إِنَّا لاَ نَعْلَم مِنْهُ إِلاَّ خَيْراً وَ أَنْتَ أَعْلَمُ بِهِ مِنَّا قَالَ اللهُ تَبَارَكَ وَ تَعَالى قَدْ أَجَزْتُ شَهَادَاتِكُمْ وَ غَفَرْتُ لَهُ مَا عَلِمْتُ مِمَّا لاَ تَعْلَمُونَ.

1. It has been narrated from Abī 'Abdillāh (Peace be upon him) that he said, "Any time a believer leaves this world, and forty believers are present at his funeral and they all testify that, "O' Allāh, we know nothing of this man except good, and You know that which we do not know." Allāh, the Glorious and Most High says, "I accept your affirmation and testimony concerning this person, and I have forgiven those actions which he performed which I know and you do not know." *(Wasā'il al-Shī'a, Volume 3, Page 285)*

The Rules Concerning the Bereaved Family

Rule 153: It is Mustaḥab that after the burial, the bereaved family is consoled, and that they should be prayed for in regards to their well being. However, if the condolence is given long after the death, and if it serves to revive the sorrowful memories, then it should be avoided.

It is Mustaḥab that food be sent to the members of the family of the deceased for 3 days. It is, however, Makrūh to eat with them in their homes.

The discouragement of eating with the members of the family of the deceased for three days, and the recommendation of sending food to their house

١. مُحَمَّدُ بْنُ عَلِّي بْنِ الْحُسَيْنِ قَالَ قَالَ اَلصَّادِقُ (عليه السلام) اَلأَكْلُ عِنْدَ أَهْلِ الْمُصِيبَةِ مِنْ عَمَلِ أَهْلِ الْجَاهِلِيَّةِ وَ السُّنَّةُ اَلْبَعْثُ إِلَيْهِمْ بِالطَّعَامِ كَمَا أَمَرَ بِهِ اَلنَّبِيُّ (صلى الله عليه وآله)ب فِي آلِ جَعْفَرِ بْنِ أَبِي طَالِبٍ لَمَا جَآءَ نَعِيهِ.

1. Muḥammad ibn ʻAlī ibn al-Ḥusaīn said, as-Ṣādiq (Peace be upon him) said, "Eating food with the members of the family of the deceased is one of the actions of the people of Ignorance (the period before the Prophet (Peace be upon him and his family)). However, the way of Islām is that food should be sent to their house, just as the Prophet (Peace be upon him and his family) did after the passing away of Jaʻfar ibn Abī Ṭālib (Peace be upon him)." *(Wasā'il al-Shī'a, Volume 3, Page 237)*

٢. عَنْ مُرَازِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عليه السلام) يَقُولُ لَمَّا قُتِلَ جَعْفَرُ بْنُ أَبِي طَالِبٍ دَخَلَ رَسُولُ اللهِ (صلى الله عليه وآله) عَلى أَسْمَاءَ بِنْتِ عَمِيشٍ إِلَى أَنْ قَالَ فَقَالَ أَجْعَلُوا لأَهْلِ جَعْفَرٍ طَعَاماً فَجَرَتْ اَلْسُنَّةِ إِلى الْيَوْمَ.

2. In another ḥadīth from Marāzim, he says, "I heard Abā 'Abdillāh (Peace be upon him) say, "When Ja'far ibn Abī Ṭālib (Peace be upon him) was martyred in the way of Allāh, the Messenger of Islām (Peace be upon him and his family) went to his wife, Asmā' bint 'Amīsh, and after consoling her on the loss of her husband, ordered that food be sent to the house of Ja'far. Thereafter, this practice became the Sunnah of the Muslims and until today, this Sunnah has remained." *(Wasā'il al-Shī'a, Volume 3, Page 237)*

٣. عَنْ أَبِي عَبْدِ اللهِ (عليه السلام) قَالَ لَمَا قُتِلَ جَعْفَرُ بْنُ أَبِي طَالِبٍ أَمَرَ رَسُولُ اللهِ (صلى الله عليه وآله) فَاطِمَةَ (عليها السلام) أَنْ تَأْتِيَ أَسْمَاءَ بِنْتَ عَمِيشٍ هِيَ وَ نِسَآئِهَا وَ تَقِيمَ عِنْدَهَا وَ نَصْتَعَ لَهَا طَعَاماً ثَلاَثَةَ أَيَّامٍ.

3. Abī 'Abdillāh (Peace be upon him) said, "When Ja'far ibn Abī Ṭālib (Peace be upon him) was martyred, the Messenger of Islām (Peace be upon him and his family) ordered his daughter, Fāṭimah az-Zahrā (Peace be upon her), to go to the house of Asmā' bint 'Amīsh, and to invite her and the other women of Asmā's house to come to her place for food." *(Wasā'il al-Shī'a, Volume 3, Page 237)*

Crying for the Deceased

١. عَنْ أَبِي عَبْدِ اللهِ (عليه السلام) قَالَ إِنَّ إِبْرَاهِيمَ خَلِيلُ الرَّحْمنِ (عليه السلام) سَأَلَ رَبَّهُ أَنْ يَرْزُقَهُ إِبْنَةً تُبْكِيهِ بَعْدَ مَوْتِهِ.

1. Abī 'Abdillāh (Peace be upon him) said, "Verily Ibrāhīm al-Khalīl (Peace be upon him) asked His Lord to give him a daughter

so that after his death, she would cry over him." *(Wasā'il al-Shī'a, Volume 3, Page 242)*

The true believer is content with whatever Allāh decides

١. عَنْ أَبِي عَبْدِ اللهِ (عليه السلام) قَالَ قُلْتُ لَهُ بِأَيِّ شَيْءٍ عَلِمَ الْمُؤْمِنُ أَنَّهُ مُؤْمِنٌ؟ قَالَ (عليه السلام) اَلتَّسْلِيمِ لِلّٰهِ وَ الرِّضَا فِيمَا وَرَدَ عَلَيْهِ مِنْ سُرُورٍ أَوْ سَخَطٍ.

1. It has been narrated from Abī 'Abdillāh (Peace be upon him) that I (narrator of the ḥadīth) said to him, "How does the true believer know that he is (indeed) a true believer?" The Imām replied, "(A true believer is one who) submits to Allāh ﷻ and is content with whatever He puts upon him up - whether it be something that brings him pleasure or something that brings him anger." *(Wasā'il al-Shī'a, Volume 3, Page 252)*

The true believer is always surrounded by difficulties

١. عَنْ مُحَمَّدِ بْنِ بُهْلُولٍ عَنْ أَبِي عَبْدِ اللهِ (عليه السلام) قَالَ إِنَّمَا الْمُؤْمِنُ بِمَنْزِلَةِ كَفَّةِ الْمِيزَانِ كُلَّمَا زِيْدَ فِي إِيمَانِهِ زِيْدَ فِي بَلاَئِهِ.

1. Muḥammad ibn Buhlūl relates from Abī 'Abdillāh (Peace be upon him) that he said, "A Believer's station and position (with Allāh ﷻ) is like that of a scale, such that as his faith increases, his difficulties also increase." *(Wasā'il al-Shī'a, Volume 3, Page 263)*

٢. عَنْ أَبِي عَبْدِ اللهِ (عليه السلام) فِي حَدِيثٍ قَالَ وَ إِذَا أُصِبْتَ بِمُصِيبَةٍ فَاذْكُرْ مُصَابَكَ بِرَسُولِ اللهِ (صلى الله عليه وآله) فَإِنَّ الْخَلْقَ لَم يُصَابُوا بِمِثْلِهِ قَطُّ.

2. It has been narrated that Abī 'Abdillāh (Peace be upon him) said, "Whenever you are afflicted with difficulties, you should remember your difficulties with relation to those that the Messenger of Islām (Peace be upon him and his family) faced, since there is no one who

faced greater difficulties than he.” *(Wasā’il al-Shī’a, Volume 3, Page 267)*

٣. عَنْ عَلِي بْنِ مُحَمَّدٍ عَنْ صَالِحَ بْنِ اَبِي حَمَّاد رَفْعَةٍ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) إِلَى الاَشْعَثَ بنْ قَيْسٍ يُعزِّيهِ بَاخٌ لَهُ فَقَالَ لَهُ إِنْ جَزَعْتَ فَحَقَّ الرَّجُلُ أَتَيْتَ وَ إِنْ صَبَرْتَ فَحَقَّ اللهُ أَدَيْتَ عَلى أَنَّكَ إِنْ صَبَرْتَ جَرى عَلَيْكَ الْقَضَاءُ وَ أَنْتَ مَحْمُودٌ وَ إِنْ جَزَعْتَ جَرَى عَلَيْكَ الْقَضَاءُ وَ أَنْتَ مَذْمُومٌ الْحَدِيثَ.

3. It has been narrated from ‘Alī ibn Muḥammad from Ṣāleḥ ibn Abī Ḥammād Rafah that when the brother of Ishas ibn Qaīs left the world, Amīr al-Mu’minīn ‘Alī ibn Abī Ṭālib (Peace be upon him) went to see him and offer his condolences. After this, he said, “If you show impatience and grief (concerning the deceased), then you have fulfilled the rights of your family; and if you show patience, then you have fulfilled the right of Allāh سبحانه وتعالى. Therefore, if you observe patience over incidents that happen to you, then what is decreed will come to pass for you while you are to be praised and commended; but if you have grief and anxiety and are not patient when things befall you, then what is decreed will come to pass for you while you will be blamed and rebuked.” *(Wasā’il al-Shī’a, Volume 3, Page 270)*

The reward will be taken away from one who is not patient in the face of difficulties

١. عَنْ زُرَارَةَ عَنِ الصَّادِقِ (عليه السلام) قَالَ مَنْ ضَرَبَ يَدَهُ عَلى فَخِذِهِ عِنْدَ مصِيبَةٍ حَبَطَ أَجْرُهُ.

1. Zurārah related that as-Ṣādiq (Peace be upon him) said, “Someone who hits his knees when a misfortune befalls him

(because of not having patience), loses the reward of that misfortune." *(Wasā'il al-Shī'a, Volume 3, Page 270)*

Explanation: This ḥadīth has been related from the Prophet of Islām and 'Alī ibn Abī Ṭālib, and Mūsa ibn Ja'far (Peace be upon all of them) in which all of them have mentioned that the reward of that which has come to pass, is taken away for not having forbearance and patience in front of the difficulties and hitting the knees (as a sign of grief).

The reward for saying "Indeed we are all from Allāh ﷻ, and to Him is our return"

In a well known ḥadīth from a companion of Imām Muḥammad al-Bāqir (Peace be upon him), it is stated that, "I heard the Imām (Peace be upon him) say that anytime a Believer is struck with problems and difficulties in this world, that time one says:

إِنَّا للهِ وَ إِنَّا إِلَيهِ رَاجِعُونَ

Then Allāh ﷻ forgives him his past sins. Of course these are the minor sins, not those which are counted as the major sins, since the major sins are those which Allāh ﷻ has promised the punishment of the fire of Hell for, which if performed continuously, guarantee one the fire of Hell."

The Imām (Peace be upon him) also said, "If at anytime in one's life, one recollects about a tragedy that befell him, and then repeats:

إِنَّا للهِ وَ إِنَّا إِلَيهِ رَاجِعُونَ

Along with these words, if he thanks Allāh ﷻ, then Allāh ﷻ will forgive him those sins that occurred during the time one said the above sentence, except for the major sins."

The reward for offering condolences

١. عَنْ السَّكُونِي عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِق (عليه السلام) عَنْ آبائِهِ (عليهم السلام) قَال قَالَ رَسُولُ اللهِ (صلى الله عليه وآله) مَنْ عَزَى حَزِيناً كُسِيَ فِي الْمَوْقِفِ حِلَّةَ يَحْبَرُ بِهاَ.

1. It has been narrated from Sakūnī from Ja'far ibn Muḥammad al-Ṣādiq (Peace be upon him) from his fore-fathers (Peace be upon them) that the Messenger of Islām (Peace be upon him and his family) said, "Whoever offers condolences to one who is grieving will clothed with a beautiful and respectful robe on the Day of Judgement." *(Thawāb al-'Amāl, Page 441)*

٢. عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِق (عليه السلام) عَنْ أبِيهِ (عليه السلام) عَنْ آبائِهِ (عَلَيْهِم السَّلاَمُ) عَنْ رَسُولِ اللهِ (صلى الله عليه وآله) قَالَ مَنْ عَزَي مُصَابًا كَانَ لَهُ مِثْلُ أَجْرِهُ مِنْ غَيْرِ أَنْ يُنْقَصَ مِنْ أَجْرِ الْمُصَابِ شَيءً.

2. It has been narrated by Ja'far ibn Muḥammad as-Ṣādiq (Peace be upon him), from his father (Peace be upon him) from his fore-fathers (Peace be upon all of them) that the Messenger of Islām (Peace be upon him and his family) said, "Whoever consoles a person who has had a misfortune befall him will receive the same reward as the one who is facing the tragedy without any reward being decreased from the one facing the misfortune." *(Thawāb al-'Amāl, Page 441)*

The help that those who are in grief receive from Angels

١. عَنْ أَبِي بَصِير عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّهُ قَالَ إِنَّ مَلَكاً مُوَكَّلٌ بِالْمَقَابِرِ فَإِذَا إِنْصَرَفَ أَهْلُ الْمَيِّتِ مِنْ جَنَازَتِهِمْ عَنْ مَيِّتِهِمْ أَخَذَ قَبْضَةً مِنْ تُرابٍ

فَرَمَى بِهاَ فِي أَثَارِهِمْ فَقَالَ انْسُوا مَا رَأَيْتُمْ فَلَوْ لاَ ذَلِكَ مَا انْتَفَـــــعَ أَحَــدٌ بِعَيْشٍ.

1. Abū Baṣīr narrated that Abī Ja'far (Peace be upon him) said, "Verily, Allāh ﷻ has commanded the angels in the graveyard that when the people leave the deceased, that they (the angels) take a hand full of dirt and sprinkle it around those who are leaving and say to them to forget what they have just seen. If this was not done (and tragedies and misfortunes were never forgotten), then not a single person would be able to enjoy life." *(Wasā'il al-Shī'a, Volume 3, Page 278)*

The reward for comforting an Orphan

١. عَنْ غِيَاث بْنِ إِبْرَاهِيم عَنْ الصَّادِق (عليه السلام) عَنْ أَبِيهِ (عليه السلام) عَـــنْ آبَـــائِهِ (عليهم السلام) قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِب (عليه السلام) مَا مِنْ مُؤْمِنٍ وَ لاَ مُؤْمِنَةٍ يَضِـــعُ يَدَهُ عَلى رَأْسِ يَتِيمٍ تَرَحُّماً لَهُ إِلاَّ كَتَبَ اللهُ لَهُ بِكُلِّ شَعْرَةٍ مَرَّتْ يَدُهُ عَلَيْـــها حَسَنَةً.

1. In a ḥadīth narrated from Ghiyāth ibn Ibrāhīm from as-Ṣādiq (Peace be upon him) from his father (Peace be upon him) from his forefathers (Peace be upon all of them) that 'Alī ibn Abī Ṭālib (Peace be upon him) said, "No believing man or woman places their hand on the head of an orphan to comfort him, except then Allāh ﷻ records a good deed for every strand of hair that their hand covers." *(Thawāb al-'Amāl, Page 443)*

٢. عَنْ حَسَنِ بْنِ السرى عَنْ أَبِي عَبدِ اللهِ (عليه السلام) قَالَ مَا مِنْ عَبْدٍ يَمْسَـــحُ يَدَهُ عَلى رَأْسِ يَتِيمٍ رَحْمَةً لَهُ إِلاَّ أَعْطَاهُ اللهُ بِكُلِّ شَعْرَةٍ حُوراً يَوْمَ الْقِيَمَةَ.

2. Ḥasan ibn Sarā relates from Abī 'Abdillāh (Peace be upon him) that he said, "Anytime a servant (of Allāh ﷻ) strokes his hand on

the head of an orphan as a sign of love and affection, Allāh ﷻ will grant that person a Ḥūrī in Paradise for every hair that was under his hand." *(Thawāb al-'Amāl, Page 443)*

The reward for soothing an Orphan

١. عَنْ أَبي مَرْيَمَ الأَنْصَارِي قَالَ قَالَ رَسُولُ اللهِ (ﷺ) إِنَّ الْيَتِيمَ إِذَا بَكَى إِهْتَزَلَهُ الْعَرْشُ فَيَقُولُ الرَّبِّ تَبَارَكَ وَ تَعَالَىَ مَنْ هَذَا الَّذِي أَبْكَى عَبْدِي الَّذِى سَلِبْتُهُ أَبَوَيْهِ فِي صِغَرِهِ فَوَعِزَّتِي وَ جَلاَلِي لاَ يُسْكِتُهُ أَحَدٌ إِلاَّ وَوَجَبَتْ لَهُ الْجَنَّةَ.

1. It is related that Abī Marium Anṣārī said that the Messenger of Islām (Peace be upon him and his family) said, "When an orphan cries, the 'Throne (of Allāh ﷻ) shakes and at that My Lord, Glorious and High is He, says, 'Who is it that has made this servant of mine cry, whose parents I have taken while he is still in his childhood? By My Power and Glory, I will make Paradise incumbent on that person who stops this child from crying.'" *(Thawāb al-'Amāl, Page 445)*

The reward for having patience and forbearance

١. عَنْ أَبي حَمْزَةَ الثُّمَالِي عَنْ أَبي جَعْفَرِ الْبَاقِرِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ مَنْ صَبَرَ عَلى مُصِيبَةٍ زَادَهُ اللهُ عِزًّا إِلى عِزِّهِ وَ أَدْخَلَهُ الْجَنَّةَ مَعَ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ (عليهم السلام).

1. Abū Ḥamzah al-Thumālī realtes from Abī Ja'far al-Bāqir (Peace be upon him) that he said, "Whoever shows patience in the face of difficulties, Allāh ﷻ will add honour to his honour, and will make him enter into Paradise with Muḥammad and his Ahl al-Baīt (Peace be upon all of them)." *(Thawāb al-'Amāl, Page 440)*

٢. عَنْ اَبِي بَصِيرٍ عَنْ أبِي عَبْدِ اللهِ (عليه السلام) قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنِّى لأَصْبِرَ مِنْ غُلاَمِي هَذَا وَ مِنْ أَهْلِي عَلى مَا هُوَ أَمَرُّ مِنَ الْحَنْظَلِ إِنَّهُ مَنْ صَبَرَ نَالَ بِصَبْرِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ وَ دَرَجَةَ الشَّهِيدِ الَّذِي قَدْ ضَرَبَ بِسَيْفِهِ قُدَّامَ مُحَمَّدٍ (صلى الله عليه وآله).

2. Abū Baṣīr relates from Abī ʻAbdillāh (Peace be upon him) that he said, "I heard Abā Ja'far (Peace be upon him) say, "I show patience and forbearance with this slave of mine and some members of my family with respect to things that are more bitter for the mouth than colocynth. Verily, anyone who adopts patience and forbearance will receive the reward of one who fasts, stays awake during the night in prayer, and will attain the rank of a martyr who fought alongside the Prophet (Peace be upon him and his family)." *(Thawāb al-'Amāl, Page 440)*

The reward for showing patience over the death of a Child

١. عَنْ أَبِي عَبْدِ اللهِ (عليه السلام) قَالَ وَلَدٌ وَاحِدٌ يُقَدِّمُهُ الرَجُلُ أَفْضَلُ مِن سَبْعِينَ وَلِداً يَبْقُونَ بَعْدَهُ يَدْرُكُونَ القَائِمَ (عجل الله تعالى فرجه الشريف).

1. Imām as-Ṣādiq (Peace be upon him) said, "If the child passes away before the father (and he shows patience), the reward is greater than if the man passes away and leaves behind seventy children who remain alive and meet al-Qā'im (Peace be upon him)." *(Wasā'il al-Shī'a, Volume 3, Page 246)*

٢. عَنْ أَبِي عَبْدِ اللهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللهِ (صلى الله عليه وآله) إِذَا قُبِضَ وَلَدُ الْمُؤْمِنُ وَ اللهُ أَعْلَمُ بِمَا قَالَ الْعَبْدُ. قَالَ اللهُ تَبَارَكَ وَ تَعَالى لِمَلائِكَتِهِ قَبَضْتُمْ وَلَدَ فَلاَنٍ؟ فَيَقُولُونَ نَعَمْ رَبَّنَا. قَالَ فَيَقُولُ فَمَا قَالَ عَبْدِي؟ قَالُوا حَمَدَكَ وَ

اسْتَرْجَعَ. فَيَقُولُ اللهُ تَبَارَكَ وَ تَعَالَى أَخَذْتُمْ ثَمَرَةَ قَلْبِهِ وَ قُرَّةَ عَيْنِهِ فَحَمِدَنِي وَ اسْتَرْجَعَ؟ ابْنُوا لَهُ بَيْتاً فِي الْجَنَّةِ وَ سَمُّوهُ بَيْتَ الْحَمْدِ.

2. It has been narrated from Abī 'Abdillah (Peace be upon him) that the Messenger of Islām (Peace be upon him and his family) said, "Anytime the child of a believer passes away, Allāh ﷻ knows best what His servant says (at this loss). Allāh ﷻ says to His Angels, "Did you take the soul of this man's child?" The Angels reply, "Yes, O' Allāh." They are then asked, "At that time when My servant was facing this difficulty, what did he say?" The Angels reply, "He praised you and recited: إِنَّا لِلّهِ وَ إِنَّا إِلَيهِ رَاجِعُونَ." Then Allāh ﷻ will say, '(Even though) you took the light of his eyes (his child), with the exception of praising me and the reciting of إِنَّا لِلّهِ و إِنَّا إِلَيهِ رَاجِعُونَ, he said nothing else – thus, build a house for him in Paradise, and name that house the *House Of Praise.*" *(Wasā'il al-Shī'a, Volume 3, Page 246)*

٣. عَنْ عَلِيِّ بْنِ أَسبَاطٍ رَفَعَهُ قَالَ كَانَ أَبُو عَبْدِ اللهِ (عليه السلام) يَقُولُ عِنْدَ الْمُصِيبَةِ: اَلْحَمْدُ للهِ الَّذِي لَمْ يَجْعَلْ مُصِيبَتِي فِي دِينِي وَ الْحَمْدُ للهِ الَّذِي لَوْ شَاءَ أَنْ يَجْعَلَ مُصِيبَتِي أَعْظَمَ مِمَا كَانَتْ وَ الْحَمْدُ للهِ عَلى الأَمْرِ الَّذِي شَاءَ أَنْ يَكُونَ فَكَانَ.

3. 'Alī ibn Asbāṭ narrated that, it was the custom of Imām as-Ṣādiq (Peace be upon him) that anytime a difficulty arose, he would say, "Praise be to Allāh that this difficulty that has come is not a difficulty in the religion (meaning not a test of the beliefs). Praise be to Allāh since Allāh is the All-Powerful and could have made this trial greater than it is. Praise be to Allāh that this trial was put before us.'" *(Wasā'il al-Shī'a, Volume 3, Page 247)*

Rule 152: It is (also) Mustaḥab that a person should observe patience on the death of one of the near ones, especially on the death

of his son, and, whenever the memory of the departed soul crosses his mind, he should recite:

إِنَّا لِلّٰهِ وَ إِنَّا إِلَيهِ رَاجِعُونَ

"Verily, we are (all) from Allāh, and to Him is our return."

One should (also) recite the Holy Qur'ān for the sake of the departed ones. A person should also visit the graves of one's parents, pray for the blessings of Allāh for oneself and should make sure the grave is solid so that it may not be ruined easily.

Rule 154: As a matter of Iḥtiyāt, one must refrain from scratching one's face or body, or pulling out one's hair as a sign of grief. However, slapping one's head or face is permitted.

Rule 155: It is not permissible to tear one's clothes on the death of anyone, except on the death of one's father and brother, although according to Iḥtiyāt Mustaḥab, one must not tear one's clothes on their death either.

Rule 156: If a wife mourning the death of her husband scratches her face causing blood to come out or pulls her hair, then according to Iḥtiyāt Mustaḥab she should set a slave free, feed ten poor people, or provide them with clothing. The same rule applies if a man tears his clothes on the death of his wife or son.

Rule 157: The Iḥtiyāt Mustaḥab is that while weeping over the death of any person, one's voice should not be very loud.

Qaḍā Ṣalāt of the Father

Rule 158: If the father did not offer some of his obligatory prayers, and did not care to perform the Qaḍā in spite of being able to do so, then after his death, according to Iḥtiyāt Wājib, it is mandatory upon his eldest son to perform the Qaḍā - provided that the father did not leave them as a deliberate act of transgression. If the son can not do so, then he may hire someone else to perform them. The Qaḍā prayers of his mother are not obligatory upon him, though it is better if he performs them.

Rule 159: If the eldest son doubts whether his father had any Qaḍā Ṣalāt, then he is under no obligation (to perform any Ṣalāt).

Rule 160: If the eldest son knows that his father had a certain number of Qaḍā prayers on him, but he is in doubt whether his father offered them or not, then, according to Iḥtiyāt Wājib, he must offer them.

Rule 161: If it is not known who is the eldest son of a person is, then it is not obligatory on any of the sons to offer their father's Qaḍā prayers. However, according to Iḥtiyāt Mustaḥab, they should divide his Qaḍā Ṣalāt between them, or should decide between themselves for offering them.

Rule 162: If a dying person makes a will that someone should be hired to offer his Qaḍā prayers, and that hired person performs them correctly, then the eldest son will be free from his obligation.

Rule 163: If the eldest son wishes to offer the Qaḍā prayers of his mother, then in the matter where the loud or audible whisper recitations in Ṣalāt is concerned, he will follow the rules that apply to him. Therefore, he should offer the Qaḍā prayers of his mother for Fajr, Maghrib and Ishā, loudly (reciting the Sūrahs out loud).

Rule 164: If a person has to offer his own Qaḍā prayers and he also wishes to offer the Qaḍā prayers of his parents, then whichever one he offers first will be in order.

Rule 165: If the eldest son was a minor or insane at the time of his father's death, then it is not obligatory for him to offer Qaḍā Ṣalāt of his father when he attains puberty or becomes sane.

Rule 166: If the eldest son of a person dies before offering the Qaḍā Ṣalāt of his father, then it will not become obligatory on the second son (to offer them).

《 Hiring a Person to Offer Ṣalāt 》

Rule 167: After the death of a person, another person can be contracted to offer those prayers and other acts of worship that the deceased did not offer during his lifetime on the payment of wages. In addition, it is in order if a person offers the services without taking payment for it.

Rule 168: A person can accept payment to perform some Mustaḥab acts such as Ziyārat, 'Umrah, Ḥajj, on behalf of living people. Also one can perform Mustaḥab acts and dedicate their reward to a living or deceased.

Rule 169: A person who is hired to offer the Qaḍā prayers of the deceased should be a Mujtahid, or should know the rules of the prayers correctly according to Taqlīd, or should act according to precaution, provided that he knows fully on what occasions precaution is to be observed.

Rule 170: At the time of making the intention, the hired person must specify the deceased, although it is not necessary that he should know his or her name. Hence, it is enough if one intends: "I am offering prayers for the person on behalf of whom I was hired."

Rule 171: The hired person should act with the intention that he is discharging the obligation of the deceased. It will not be enough if he performs a deed and dedicates its reward to the deceased.

Rule 172: One who hires a person, should be satisfied that the hired person will perform the act for which he will be hired.

Rule 173: If it transpires that the person hired for offering prayers for the deceased has not performed them, or has performed them incorrectly, then another person must be hired for the purpose.

Rule 174: If a person doubts whether or not the hired person has performed the act, and in spite of the hired person's assurance he is not satisfied, then he must hire another person. However, if he doubts whether the hired person has performed them correctly or not, then he should assume that it was correct.

Rule 175: A person who has some excuse (for example, if he offers prayers with Tayammum or in a sitting position) should never be hired for offering prayers for the deceased, even if the prayers of the deceased may have become Qaḍā in that way as well.

Rule 176: A man can be hired on behalf of a woman, and a woman can be hired on behalf of a man; and in the matter of offering prayers loudly or in a quite whisper, the hired person should act according to his or her own obligation.

Rule 177: Observing order is not obligatory for the Qaḍā prayers of the deceased, except in the case of prayers whose performance is prescribed in an order such as Ẓuhr and ‘Aṣr prayers or Maghrib and ‘Ishā prayers of one day.

Rule 178: If it was agreed with the hired person that he will accomplish it in a particular manner, then the hired person should follow that agreement. If nothing was agreed upon, then he can perform the Ṣalāt according to his own obligation.

According to Iḥtiyāt Mustaḥab, between his own obligation and that of the deceased, he should choose that which is nearer to precaution - for example if the obligation of the deceased was to say Tasbihāt Arba'ah:

(Recitation of:
سُبْحَانَ اللهِ وَ الْحَمْدُ للهِ وَ لاَ إِلَهَ إلاَّ اللهُ وَ اللهُ أَكْبَرُ)

in the third and fourth Rak'at while standing) three times, and his own obligation is to say it once, then he should recite it three times.

Rule 179: If it was not agreed with the hired person how many Mustaḥab acts he will perform, then he should perform as many as is common.

Rule 180: If a person hires several people for offering the Qaḍā prayers of the deceased, then it is necessary, as explained in rule number 177, that he should fix a time for each one of them.

Rule 181: If a hired person agrees to offer the prayers of the deceased within one year, but he dies before the year ends, then another person must be hired to offer the uncompleted prayers. Further, if he feels that the hired person probably did not offer some of the prayers, then according to Iḥtiyāt Wājib, another person must be hired.

Rule 182: If a person hired for offering the prayers of the deceased dies before offering all the prayers, and if he had taken wages for all the prayers, and the hirer has placed a condition that he would offer all the prayers himself, then the hirer can take back the proportionate amount of wages for the remaining prayers. He can also cancel the contract and pay an adequate sum. If it was not agreed that whether the hired person would offer all the prayers himself or not, then the heirs of the deceased should take the money from his estate and hire another person to complete the task. If there is nothing in the estate, then it is not obligatory upon the heirs.

Rule 183: If a hired person dies before offering all the Qaḍā prayers of the deceased, and if he himself has some Qaḍā of his own, and there is any wealth remaining from his estate, then after acting according to the above rule, someone must be hired to perform all his Qaḍā if he had willed and if his heirs give permission. If they do not permit, then his one-third must be spent for the Qaḍā prayers.

The Rules of Fasting

Rule 184: There is no harm in a person observing Musthḥab fasts, if he has been hired to observe the Qaḍa fasts of the deceased, or if he has an obligation to make up fasts as a Kaffarah. However, if a person has his own Qaḍā of fasts, then he cannot observe Mustaḥab fasts.

If he forgets this and observes a Mustaḥab fast and remembers before Ẓuhr, then his Mustaḥab fast will be void but he can change his intention to become a Qaḍā fast, and if he realized the situation after Ẓuhr, then his fast becomes void as a precaution, and if he remembers after Maghrib, then the validity of his fast is a matter of doubt.

Rule 185: A person who has touched a dead body (i.e. has brought any part of his own body in contact with it) can observe a fast without having to do Ghusl for touching a dead body, and the fast does not become void even if one touches a dead body during the fast.

Miscellaneous Rulings

Rule 186: If a person inherits some property and one knows that the person from whom he has inherited it did not pay Khums on it, then he (the heir) must pay its Khums. If that property is itself not liable for Khums, but the heir knows that the person from who he has inherited, owed some Khums, then he must pay it from the deceased's estate. However, in both cases, if the person from whom he inherits did not believe in Khums or never paid it, then it is not necessary for the heir to pay the Khums owed by the deceased.

Rule 187: If a merchant or one who works to earn a living fixes a time in the year for payment of Khums and makes a profit but dies during the same year, then the expenses till his death must be deducted from the profit, and Khums must be paid on the remaining balance.

⟪ The Rules of Zakāt ⟫

Rule 188: If a poor man dies and his property is not enough that it may liquidate his debt, then the creditor can adjust his claim against Zakāt. Even if his property is sufficient to clear his debt but his heirs do not pay his debt, or the creditor cannot get back his money for any other reason, then he can adjust the debt against Zakāt.

Rule 189: If a person owes Khums or Zakāt and has an obligation of Ḥajj and is also indebted, and he dies, and his property is not sufficient for all these things, and if the property on which Khums and Zakāt had become obligatory has not ceased to exist, then Khums or Zakāt must be paid and the balance must be spent on repaying the debt. If the property on which Khums and Zakāt became obligatory has ceased to exist then his property must be spent to pay back his debt and if anything remains then it must be spent on Ḥajj. If there is still excess, then it must be divided between Khums and Zakāt.

Rule 190: If a person dies before sunset on the night of ‘Eid ul Fitr, then it is not Wājib to pay his fitrah or that of his family from his estate. Nevertheless, if he dies after sunset, it is commonly held that fitrah will be obligatory, but it is still doubtful. However, it is better to act on precaution and pay his fitrah as well as that of his family.

⟪ The Rules of Ḥajj ⟫

Rule 191: If a person did not perform Ḥajj in the year in which he could afford to go for Ḥajj and cannot perform Ḥajj now due to old age, an ailment, or weakness, and he does not have hope that in the future he will be able to perform Ḥajj, then he must send someone else to perform Ḥajj on his behalf.

In fact, even if he does not lose hope, then according to Iḥtiyāt Wājib, another person must be hired and if he becomes capable afterwards, the Ḥajj must be performed personally as well. Also, the same applies if a person capable of going to Ḥajj for the first time is prevented from performing Ḥajj due to old age, ailment or weakness, and loses hope of gaining strength. In all these cases according to Iḥtiyāt Mustaḥab, one should hire a male person someone who is going to Ḥajj for the first time.

The Rules of Depositing a Trust

Rule 192: If the owner of a deposit dies, then the transaction is nullified; and if the deposit is transferable to the heirs without any liability, then the trustee must deliver the deposit to the heirs, or inform them about it. If he fails to do so without any justifiable excuse, then he will be responsible for its loss or damage. However, if he delays it to investigate whether the claimants are the right heirs or not, or whether there are other heirs besides them and he shows no negligence on his part in parting with the deposit or informing the heirs, then he will not be responsible for any loss or damage that may happen.

Rule 193: If the owner of the deposit dies and it devolves upon his heirs, the trustee of the deposit must give the property to all the heirs or to the person who has been authorized by all of them to receive the property. Hence, if he gives the entire property to one heir without the consent of others, then he will be responsible for the shares of the remaining heirs.

Rule 194: If the trustee of a deposit dies, or becomes permanently insane or unconscious, then his heir or guardian must inform the depositor of the property and deliver the property to him as soon as possible. But if insanity or unconsciousness is intermittent, then the deposit cannot be termed as void.

Rule 195: If the person with whom a property has been deposited observes in himself the signs of death approaching, then as a precaution, he should if possible, deliver the deposit entrusted to him to its owner, guardian, agent or (at least) inform him. If it is not possible to do so, then he should make such an arrangement which would satisfy him that the deposit will reach its rightful owner after his death. For example, he should make a Will about it attested by witnesses and give the name of the depositor to the executor of his

Will and to the witnesses, describing fully the nature of the deposit, and the place where it is kept.

Rule 196: If a person with whom a property has been deposited, sees in himself the signs of approaching death, and does not act according to his obligation as mentioned in the foregoing rule, and the property suffers loss or damage, then he will be responsible for the deposit and should make amends for it. But if he recovers from his illness or after some time repents and acts according to his obligations, then he will not remain responsible.

The Rules of Lending

Rule 197: If the one who has lent something out dies, then the borrower must give it to the heirs, acting according to rule 192 in respect of the deposits.

Rule 198: Prayers offered in a property whose use and benefit belongs to someone else are void, unless permission is taken from the entitled person. For example, if a house has been rented out, and the owner of the house or anyone else offers prayers in that house without permission of the tenant, then according to Iḥtiyāt, his prayers are void. If a person made a will before his death that one-third of his estate should be used for a particular cause, then prayers cannot be offered in that property until that one-third has been dispensed with.

Rule 199: Use of a property which belongs to a dead person, who has not paid Zakāt or other similar dues is allowed - provided that such a use does not in any way prevent from obligations. A person wishing to pray in such property can do so with the permission of the heirs. Similarly, there will be no objection if the debt is paid up or guaranteed for payment.

Rule 200: The rule for the use of a property belonging to a dead person who is indebted to people, is the same as the above-mentioned rule, pertaining to Zakāt and other similar dues.

Rule 201: If a dead person did not owe anyone, but some of his heirs are either minor, insane or absent, then use of that property without permission of the guardian of those heirs is Ḥarām, and it is not permissible to offer prayers in it either.

‘Iddah (Waiting Period) of a Widow

Rule 202: If a woman is free and not pregnant, when her husband dies, the she must observe ‘Iddah (a waiting period) of four months and ten days. This means that she must not marry during this period, even if she has entered into menopause; or her husband had contracted a temporary marriage with her, even if he did not have sexual intercourse with her. If however, she is pregnant, then she must observe the waiting period until the birth of the child. But if the child is born before the end of four months and ten days from the death of her husband, then she must wait until the expiry of that period.[6] This period is called the waiting period after death (‘Iddatul Wafat).

Rule 203: It is Ḥarām for a woman who is observing the ‘Iddah of death to wear brightly colored clothing, use Surma, or do any such act which is considered as being an adornment.

Rule 204: If a woman becomes certain that her husband has died and marries another man after the completion of the ‘Iddah of death, and later learns that her husband had actually died later, then she must separate herself from her second husband. In addition, according to Iḥtiyāt, if she is pregnant, then she must observe ‘Iddah of divorce for the second husband until she gives birth to her child, and should thereafter observe the ‘Iddah of death for the first husband. However, if she is not pregnant, then she must first observe ‘Iddah of death for her first husband and thereafter she must observe ‘Iddah of divorce for the second husband.

Rule 205: In the situation where the husband has disappeared or is absent, the ‘Iddah of death begins when the wife learns of his death,

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6 In other words, whichever one of these two duration is longer must be observed.

and not from the time when he actually died. But this rule does not apply to a woman who has not attained the age of maturity (according to Islām), or if she is insane.

Rule 206: If a woman says that her ‘Iddah is over, her word can be accepted unless she is known to be unreliable - in which case her word will not be accepted. For example, if she claims to have seen blood three times in the month, then her claim will not be accepted, unless her women relatives confirm that it is her habit.

Translation completed on 27th of Rabī’ al-Awal, 1420 A.H. birthday of the Noble Prophet of Islām, Muḥammad ibn ‘Abdullah (Peace be upon him and his family) in the holy city of Qum, Islamic Republic of Iran

Saleem Bhimji

سليم بمجي

وَ أَخرَ دَعْوَانَا أَنِ الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

أَللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَ عَلى آلِ مُحَمَّدٍ وَ عَجِّلْ فَرَجَهُ

Addenda

We present two short supplications, in both Arabic and their English translations, from the grandson of the Prophet of Islām, ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālīb (Peace be upon them all) from his collection of supplications known as *as-Ṣaḥīfah as-Sajjādiyah al-Kāmilah* (The Psalms of Islām), which we found to be fitting with the theme of this book.

The English translation of the following Duās’ have been taken from the book *as-Ṣaḥīfah as-Sajjādiyah al-Kāmilah* (The Psalms of Islām), printed by Muḥammadi Trust of the United Kingdom, translated by Dr. William Chittick.

1

وَ كَانَ مِنْ دُعَآئِهِ (عليه السلام) إِذَا مَرِضَ أَوْ نَزَلَ بِهِ كَرْبٌ أَوْ بَلِيَّةٌ His Supplication when Sick, or when any difficulties or problems arose

(أَللَّهُمَّ لَكَ الْحَمْدُ عَلَى مَا لَمْ أَزَلْ أَتَصَرَّفُ فِيهِ مِنْ سَلاَمَةِ بَدَنِي وَ لَكَ الْحَمْدُ عَلَى مَآ أَحْدَثْتَ بِي مِنْ عِلَّةٍ فِي جَسَدِي فَمَآ أَدْرِي يَآ إِلَهِي أَيُّ الْحَالَيْنِ أَحَقُّ بِالشُّكْرِ لَكَ؟ وَ أَيُّ الْوَقْتَيْنِ أَوْلَى بِالْحَمْدِ لَكَ؟ أَوَقْتُ الصِّحَّةِ الَّتِي هَنَّأْتَنِي فِيهَا طَيِّبَاتِ رِزْقِكَ وَ نَشَّطْتَنِي بِهَا لِابْتِغَآءِ مَرْضَاتِكَ وَفَضْلِكَ وَ قَوَّيْتَنِي مَعَهَا عَلَى مَا وَفَّقْتَنِي لَهُ مِنْ طَاعَتِكَ؟ أَمْ وَقْتُ الْعِلَّةِ الَّتِي مَحَّصْتَنِي بِهَا وَ النِّعَمِ الَّتِي أَتْحَفْتَنِي بِهَا؟ تَخْفِيفًا لِمَا ثَقُلَ عَلَى ظَهْرِي مِنَ الْخَطِيئَاتِ وَ تَطْهِيرًا لِمَا انْغَمَسْتُ فِيهِ مِنَ السَّيِّئَاتِ وَ تَنْبِيهًا لِتَنَاوُلِ

التَّوْبَةِ وَ تَذْكِيرًا لِمَحْوِ الْحَوْبَةِ بِقَدِيمِ النِّعْمَةِ وَ فِي خِلاَلِ ذَلِكَ مَا كَتَبَ لِيَ الْكَاتِبَانِ مِنْ زَكِيِّ االأَعْمَالِ مَا لاَ قَلْبٌ فَكَّرَ فِيهِ وَ لاَ لِسَانٌ نَطَقَ بِهِ وَ لاَ جَارِحَةٌ تَكَلَّفَتْهُ بَلْ إِفْضَالاً مِنْكَ عَلَيَّ وَ إِحْسَانًا مِنْ صَنِيعِكَ إِلَيَّ أَللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ حَبِّبْ إِلَيَّ مَا رَضِيتَ لِي وَ يَسِّرْ لِي مَآ أَحْلَلْتَ بِي وَ طَهِّرْنِي مِنْ دَنَسِ مَآ أَسْلَفْتُ وَ امْحُ عَنِّي شَرَّ مَا قَدَّمْتُ وَ أَوْجِدْنِي حَلاَوَةَ الْعَافِيَةِ وَ أَذِقْنِي بَرْدَ السَّلاَمَةِ وَ اجْعَلْ مَخْرَجِي عَنْ عِلَّتِي إِلَى عَفْوِكَ وَ مُتَحَوَّلِي عَنْ صَرْعَتِي إِلَى تَجَاوُزِكَ وَ خَلاَصِي مِنْ كَرْبِي إِلَى رَوْحِكَ وَ سَلاَمَتِي مِنْ هذِهِ الشِّدَّةِ إِلَى فَرَجِكَ إِنَّكَ الْمُتَفَضِّلُ بِالْإِحْسَانِ الْمُتَطَوِّلُ بِالِامْتِنَانِ الْوَهَّابُ الْكَرِيمُ ذُو الْجَلاَلِ وَ الْإِكْرَامِ)

O Allāh to Thee belongs praise for the good health of my body, which lets me, move about, and to Thee belongs praise, for the ailments which Thou causest to arise in my flesh!

For I know not, my God, which of the two states deserves more my thanking Thee and which of the two times is more worthy for my praise of Thee:

The time of health - within which Thou makest me delight in the agreeable things of Your provision, through which Thou givest me the joy to seek the means to Your good pleasure and bounty, and by which Thou strengthenest me for the acts of obedience which Thou hast given me success to accomplish;

Or the time of illness - through which Thou puttest me to the test and bestowest upon me favors: lightening of the offences that weigh

down my back, purification of the evil deeds into which I have plunged, incitement to reach for repentance, reminder of the erasure of misdeeds through ancient favor; and through all that, what the two writers write for me: blameless acts, which no heart had thought, no tongue had uttered, and no limb had undertaken, rather, as Your bestowal of bounty upon me and the beneficence of Your benefaction towards me.

O Allāh, bless Muḥammad and his Household,

Make me love what Thou hast approved for me, make easy for me what Thou hast sent down upon me, purify me of the defilement of what I have sent ahead, erase the evil of what I have done beforehand, let me find the sweetness of well-being, let me taste the coolness of safety, and appoint for me a way out from my illness to Your pardon, transformation of my infirmity into Your forbearance, escape from my distress to Your refreshment, and safety from this hardship in Your relief!

Thou art gratuitously bountiful in beneficence, ever gracious in kindness, the Generous, the Giver, Possessor of Majesty and Munificence!

2

وَ كَانَ مِنْ دُعَآئِهِ (عليه السلام) إِذَا نُعِيَ إِلَيْهِ مَيِّتٌ أَوْ ذَكَرَ الْمَوْتَ

His Supplication when Death was Mentioned

(أَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اكْفِنَا طُولَ االأَمَلِ وَ قَصِّرْهُ عَنَّا بِصِدْقِ الْعَمَلِ حَتَّى لاَ نُؤَمِّلَ اسْتِتْمَامَ سَاعَةٍ بَعْدَ سَاعَةٍ وَ لاَ اسْتِيفَآءَ يَوْمٍ بَعْدَ يَوْمٍ وَ لاَ اتِّصَالَ نَفَسٍ بِنَفَسٍ وَ لاَ لُحُوقَ قَدَمٍ بِقَـــدَمٍ وَ سَلِّمْنَا مِنْ غُرُورِهِ وَ آمِنَّا مِنْ شُرُورِهِ وَ انْصِبِ الْمَوْتَ بَيْنَ أَيْدِينَـــا نَصْبًا وَ لاَ تَجْعَلْ ذِكْرَنَا لَهُ غِبًّا وَ اجْعَلْ لَنَا مِنْ صَالِحِ االأَعْمَـــالِ عَمَلاً نَسْتَبْطِئُ مَعَهُ الْمَصِيرَ إِلَيْكَ وَ نَحْرِصُ لَهُ عَلَى وَشْكِ اللَّحَـاقِ بِكَ حَتَّى يَكُونَ الْمَوْتُ مَأْنَسَنَا الَّذِي نَأْنَسُ بِهِ وَ مَأْلَفَنَا الَّذِي نَشْتَاقُ إِلَيْهِ وَ حَآمَّتَنَا الَّتِـــي نُحِبُّ الدُّنُوَّ مِنْهَا فَإِذَآ أَوْرَدْتَهُ عَلَيْنَا وَ أَنْزَلْتَـــهُ بِنَا فَأَسْعِدْنَا بِهِ زَآئِرًا وَ آنِسْنَا بِهِ قَادِمًا وَ لاَ تُشْقِنَا بِضِيَافَتِـــهِ وَ لاَ تُخْزِنَا بِزِيَارَتِهِ وَ اجْعَلْهُ بَابًا مِنْ أَبْوَابِ مَغْفِرَتِكَ وَ مِفْتَاحًـــا مِـــنْ مَفَاتِيحِ رَحْمَتِكَ أَمِتْنَا مُهْتَدِينَ غَيْرَ ضَآلِّينَ طَآئِعِينَ غَـــيْرَ مُسْـــتَكْرِهِينَ تَآئِبِينَ غَيْرَ عَاصِينَ وَ لاَ مُصِرِّينَ يَا ضَامِنَ جَـــزَآءِ الْمُحْسِـــنِينَ وَ مُسْتَصْلِحَ عَمَلِ الْمُفْسِدِينَ)

O Allāh, bless Muḥammad and his Household,

Spare us from drawn out expectations and cut them short in us through sincerity of works, that we may not hope expectantly for

completing an hour after an hour, closing a day after a day, joining a breath to a breath, or overtaking a step with a step!

Keep us safe from the delusions of expectations, make us secure from their evils, set up death before us in display. And let not our remembering of it come and go!

Appoint for us from among the righteous works a work through which we will feel the homecoming to Thee as slow and crave a quick joining with Thee, so that death may be our intimate abode with which we are intimate, our familiar place toward which we yearn, and our next of kin whose coming we love!

When Thou bringest it to us and sendest it down upon us, make us happy with it as a visitor, comfort us with its arrival, make us not wretched through entertaining it, degrade us not through its visit, and appoint it one of the gates to Your forgiveness and the keys to Your mercy!

Make us die guided - not astray, obedient - not averse, repentant - not disobedient or persisting, O He who guarantees the repayment of the good-doers and seeks to set right the work of the corrupt!

Selections from the book, Manāzil-e-Ākhirat
written by Shaīkh 'Abbās ibn Muḥammad Riḍā al-Qummī
(May Allāh raise his rank)

Those actions which prove beneficial during death to ease the troubles and tribulations

1. Reciting Sūrah Yā Sīn, Sūrah as-Saffāt and the following Duā':

لاَ إِلَهَ إِلاَّ اللهُ الْحَلِيمُ الْكَرِيمُ. لاَ إِلَهَ إِلاَّ اللهُ الْعَلِيُّ الْعَظِيمُ. سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَ رَبِّ الأَرْضَيْنِ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ ماَ فَوْقَهُنَّ وَ ما تَحْتَهُنَّ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ.

2. Shaīkh Ṣadūq narrates from Imām Ja'far as-Ṣādiq (Peace be upon him) that he said, "Allāh will save the person who fasts on the last day of the month of Rajab from the after effects of death."

3. The fasting on the 24th of Rajab carries a great reward. One of it's merits is that when the Angel of Death comes to remove the spirit, he will appear in the form of a handsome youth carrying a bowl of pure drink which he offers the one who is about to die. The dying person does so, and thus, leaves this world in peace.

4. The Holy Prophet (Peace be upon him and his family) has stated that if a person recites a four Rak'at Ṣalāt on the 7th of Rajab, and in each Rak'at after Sūrah al-Fātiha, recites Sūrah at-Tawḥīd three times followed by Sūrah al-Falaq and Sūrah an-Nās once, and after the Ṣalāt recites a Ṣalawāt on the Prophet and his family and the Tasbīhāt al-Arba' ten times, that:

"Almighty Allāh will offer him shelter under the Throne, and grant him the reward of a person who has fasted the entire month of Ramaḍān and until the time he finishes the prayer, the Angels pray

for his forgiveness. Allāh will ease the pain of death on him and save him from the squeezing of the grave. He will not die until he sees his place in Paradise, and will be safe from the hardships of the Resurrection."

5. Shaīkh Kaf'amī quotes a narration from the Prophet of Allāh (Peace be upon him and his family) that he said that Allāh will forgive 4000 major sins of the person who recites the following Duā' ten times daily. This person will also be protected from 100,000 calamities at the time of death, including the squeezing of the grave. He will also be protected from Satan and his army. Allāh will pay off his debts and save him from troubles and anxieties.

أَعْدَدْتُ لِكُلِّ هَوْلٍ لاَ إِلَهَ إِلاَّ اللهُ وَ لِكُلِّ غَمٍّ وَ هَمٍّ مَا شَاءَ اللهُ وَ لِكُلِّ نِعْمَةٍ اَلْحَمْدُ لِلّهِ وَ لِكُلِّ رَجَاءٍ شُكْرٌ لِلّهِ وَ لِكُلِّ أُعْجُوبَةٍ سُبْحَانَ اللهِ وَ لِكُلِّ ذَنْبٍ اَسْتَغْفِرُ اللهَ وَ لِكُلِّ مُصِيبَةٍ إِنَّا إِلَيْهِ رَاجِعُونَ وَ لِكُلِّ ضِيْقٍ حَسْبِيَ اللهُ وَ لِكُلِّ قَضَاءٍ قَدَرٍ تَوَكَّلْتُ عَلَى اللهِ وَ لِكُلِّ عَدُوٍّ اعْتَصَمْتُ بِاللّهِ وَ لِكُلِّ طَاعَةٍ وَ مَعْصِيَةٍ لاَ حَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِاللّهِ الْعَلِيِّ الْعَظِيمِ.

6. The recitation of the following Duā' seventy times carries a great reward, the least of which is that one will be given glad tidings that he will enter Paradise.

يَا أَسْمَعَ السَّامِعِينَ وَ يَا أَبْصَرَ الْمُبْصِرِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَحْكَمَ الْحَاكِمِينَ.

Those actions which prove beneficial during death

1. The best of deeds is to perform the Ṣalāt on time. It has been related that there is not a single person in the east or the west on whom the sight of the Angel of Death does not fall on at least five times a day at the time of Ṣalāt. When the time of death approaches, the Angel of Death recognizes him and helps him to recite the Shahādataīn and shuns away Satan from him.

2. The recitation of Duā' Tamjīd, Duā' number 11 of as-Ṣaḥīfah al-Kāmilah as-Sajjādiyah of Imām 'Ali ibn Ḥussein Zaīn al-'Abidīn (Peace be upon him) is very beneficial so as to die on the right path and to be saved from turning away from it.

3. The following Duā' should be recited in the Qunūt on Sundays during the month of Ḍhū al-Qa'dah:

رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَ هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْـــــتَ الْوَهَّاب.

4. One should always wear a Aqīq ring, preferably of red color and it is better if the following line is engraved on it:

مُحَمَّدٌ نَبِيُّ اللهِ وَ عَلِيٌّ وَلِيُّ اللهِ

5. Sūrah al-Mo'minūn should be recited every Friday.
6. The following Duā' should be read seven times after Ṣalāt al-Fajr and Maghrib.

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ لاَ حَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِاللّهِ الْعَلِيِّ الْعَظِيمِ

Those actions which are beneficial for warding off fear in the Grave

1. One who recites the following Duā’ 100 times daily will be saved from the anxiety in the grave:

لاَ إِلَهَ إِلاَّ اللهُ الْمَلِكُ الْحَقُّ الْمُبِينُ

2. It has been narrated that one who fasts for 12 days in the Month of Sha’bān, Allāh will send 70,000 Angels to his grave.

Those actions which save one from the Squeezing of the Grave

This event is so horrifying that it makes a person shiver with fright in this very world. Amīr al-Mu’minīn ‘Alī ibn Abī Ṭālib (Peace be upon him) said, “O’ Servants of Allāh! The state in the grave of a person whose sins are not forgiven is more horrifying than death itself. Fear it’s (grave’s) narrowness, it’s squeezing, and it’s imprisonment and its loneliness!

Verily the grave calls out daily, ‘I am the house of loneliness, terror and worms.’ The grave is like paradise for the good doer, while a dungeon of hell for the evil doer. Allāh tells His enemies that He will send 99 serpents in their graves, which will tear their flesh and smash their bones and this punishment will continue until the day of Judgement. If one of the serpents were to exhale towards the earth, all plants and trees would be destroyed! O’ Servants of Allāh! Your souls are tender, and you bodies delicate – you can not confront any ordinary serpent of this world – how then will you face these ones?”

1. Al-Imām as-Ṣādiq (Peace be upon him) used to wake up in the middle of the night and call out in a loud voice, so that everyone in the house could hear him:

أَللَّهُمَّ اعْنِي عَلى هَولِ الْمُطْلِعِ وَ وَسِّعْ عَلى ضَيْقِ الْمَضْجعِ وَ ارزُقْنِي مَـــا
قَبْلَ الْمَوْتِ وَ ارْزُقْنِي خَيْراً مَا بَعْدَ الْمَوْتِ.

أَللَّهُمَّ بَارِكْ لِي فِي الْمَوْتِ. أَللَّهُمَّ اعْنِي عَلى سَكَرَاتِ الْمَوْتِ أَللَّهُمَّ اعْنِـــي
عَلى غَمِّ الْقَبْرِ. أَللَّهُمَّ اعْنِي عَلى ضَيْقِ الْقَبرِ. أَللَّهُمَّ اعْنِي عَلى وَحْشَةِ الْقَبرِ.
أَللَّهُمَّ زَوِّجْنِي مِنَ الْحُوْرَ الْعَيْنِ.

2. One who recites Sūrah an-Nisā every Friday, will remain safe from the squeezing of the grave.

3. Allāh will save the person who recites Sūrah az-Zukhruf from the reptiles of the earth and the squeezing of the grave.

4. A person who recites Sūrah al-Qalam in the Wājib Ṣalāt or the Mustaḥab Ṣalāt will remain safe from the punishment in the grave.

5. If a person passes away between the time of sunset of Thursday and the sunset of Friday, Allāh will exempt him from the punishment in the grave.

6. Ṣalāt al-Laīl is another act that saves one from the squeezing in the grave, grants one immunity from the fire of hell, and increases ones age and sustenance.

7. If a person recites Sūrah al-Takāthur before going to bed, Allāh سبحانه وتعالى will grant him freedom from the punishment of the grave.

8. Fasting four days in the month of Rajab or twelve days in the month of Sha’bān also has benefits for the deceased.

9. Reciting Sūrah al-Mulk on top of the grave is an act which saves the deceased from the punishment in the grave.

10. The Prophet of Islam (Peace be upon him and his family) has said that when a person is being buried, the following Duā’ should be recited three times, as this will protect the corpse from punishment in the grave until the Day of Judgement.

أَللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وِ آلِ مُحَمَّدٍ أَنْ لاَ تُعَذِّبْ هَذَا الْمَيِّتِ

11. The Holy Prophet (Peace be upon him and his family) has said that if a person recites a two Rak’at Ṣalāt on Friday night in which after Sūrah al-Fātiha, Sūrah al-Zilzāl is read 15 times, Allāh ﷾ will free him from the punishment of the grave and save him from the fear on the Day of Judgement.

12. To keep abit of the dirt of the land of Kerbalā, from around the grave of Imām al-Ḥusayn, Peace be upon him, in one’s kafan or to rub it on the sevens parts of prostration.

13. It has been narrated from Imām Ja’far as-Ṣādiq, Peace be upon him that if forty people gather near the deceased and say:

أَللَّهُمَّ أَنا لاَ نَعْلَمُ مِنْهُ إِلاَّ خَيْراً وَ أَنْتَ أَعْلَمُ بِهِ مِنَّا فَغْفِرْلَهُ.

Allāh ﷾ will safeguard the deceased from the punishment in the grave.

Those actions which help one on the Day of Judgement

1. It is related that if a person recites Sūrah al-Yusūf daily, during the day or night, he will be brought on the Day of Judgement in the likeness and beauty of Prophet Yusūf, Peace be upon him and will be saved from the fear of the Day of Judgement.

2. Imām Muḥammad al-Bāqir, Peace be upon him said that the person who recites Sūrah al-Dukhān in his optional Ṣalāt or Wājib Ṣalāt will remain safe from the fear of Qiyāmat.

3. Imām Ja'far as-Ṣādiq (Peace be upon him) has said that a person who recites Sūrah al-Ahqāf in the day or night on Friday will be safe guarded from all fears of this world as well as the hereafter.

4. Imām Ja'far as-Ṣādiq (Peace be upon him) has said that a person who recites Sūrah al-Aṣr in his optional Ṣalāt will arise in delight on the Day of Judgement. His face will be glowing, his eyes shining, and he will enter Paradise in this cheerful state.

5. The Holy Prophet of Islam (Peace be upon him and his family) has said that if a person guards himself from sins of the lustful passions only for the sake and fear of Allāh ﷻ, then Allāh ﷻ will make the fire of hell forbidden upon him and keep him away from the fear of Qiyāmat.

6. Imām Muḥammad al-Bāqir (Peace be upon him) said that whoever suppresses his anger even after having the power to retaliate, Allāh will fill his heart with faith and save him from the terror of Qiyāmat.

7. Imām Ja'far as-Ṣādiq (Peace be upon him) has said that if a person helps his believing brother and frees him from his anxiety and fulfills his desires, Allāh ﷻ will offer him seventy two types of

favors. One of them is that He will increase his sustenance in this world and seventy-one are that He will guard him against the terrors and hardships of Qiyāmat.

Glossary

'Ādil: Just. A person who refrains from committing the major sins, and also does not persist in committing the minor sins.

Ahl al-Kitāb: Literally the People of the Book. A term used in the Qur'ān and aḥādīth to denote the Jews and Christians.

'Ayn-Najāsat: Something that in itself is Najis, and no matter what is done to it, can not be made ṭāhir, for example, urine, semen, dog and pig.

Bāligh: The age at which a Muslim becomes responsible, meaning that certain acts such as Ṣalāt, Saum, Ḥajj, etc… become Wājib upon him or her. It can be proven by certain ways, the most common is the completion of 15 lunar years for a boy and 9 lunar years for a girl.

Dafan: The actual burial of the dead body.

Fitrah: An Islāmic tax that is payable on the first day of the month of Shawwāl.

Ḥajj: The specific rites that are performed in and around Mecca, in the present day Saudi Arabia; that are obligatory on a Muslim at least once in his or her lifetime.

Ḥarām: Forbidden, prohibited. It is necessary to abstain from the acts that are Ḥarām. If one who performs a Ḥarām act, such as eating pork, drinking alcohol, he will be punished.

Hunūt: The application of Camphor on the deceased's forehead, palms, both the knees and both the big toes of the feet.

'Iddah: The waiting period after the death or divorce of a woman from her husband, in which certain things are prohibited for her to perform.

Iḥtiḍār: The time period while one is in the throngs of death.

Iḥtiyāt Mustaḥab: Recommended Precaution. Its significance is the same as that of Mustaḥab. When a Mujtahid uses this term, he means that there is no solid proof for that particular act being Mustaḥab, but his standards of precaution demand that it be considered as Mustaḥab.

Iḥtiyāt Wājib: Obligatory Precaution. Its significance is the same as that of Wājib with the difference that in the rules where a Mujtahid says it is "Obligatory precaution", you have the option of leaving his taqlīd (following) in that particular problem, and following the rulings of the second most knowledgeable Mujtahid in that problem *(in order words, perform 'Rujū).*

Iḥrām: The state one enters before performing the 'Umrah or Ḥajj.

Ithnā 'Asherī: A Shī'a Muslim who believes in the succession of twelve Imāms, one after the other, starting with 'Alī ibn Abī Ṭālib and ending with Imām Mahdī Ṣaḥib al-Zamān (Peace be upon all of them).

Irtīmāsī: A form of Ghusl/Wuḍhū in which the entire body is submerged under water at one time.

Jabīrah: A bandage or covering over top of injury.

Janābah: The state a person enters due to sexual intercourse, or by the ejaculation of semen.

Kafān: The three pieces of cloth (for the man) and the four pieces of cloth (for the woman) used to cover a deceased Muslim.

Khums: Literally 1/5. An Islāmic tax levied on cash and various goods, which must be paid every year.

Maḥram: A person to whom marriage is forbidden.

Makrūh: Reprehensible, disliked. The acts whose performance is not punished, but whose avoidance is rewarded, e.g., eating in the state of Janābat.

Mubāḥ: Permitted, allowed, lawful, legal. The act or thing which is permitted and lawful. There is no reward for performing it and no punishment for neglecting it, e.g., drinking tea. Mubāḥ is mostly used for lawful things, not for permitted actions.

Muḥtaḍir: A person who is experiencing the pain of death.

Mustaḥab: Recommendable, desirable, better. The acts which if a person does not perform, is not punished for, but whose performance is rewarded, e.g., the call to prayer, (Aḍhān).

Non-Bāligh: A person who has not reached the age of maturity, according to Islāmic law.

Qaḍa: An act performed after its specified time, for example praying Ṣalāt al-Fajr after Sunrise, or missing a fast of the month of Ramaḍan and performing it in the month of Safar.

Qiblah: The direction that the Muslims face while praying, slaughtering an animal, and other rites – the Holy Ka'bah which is located in Mecca in present day Saudi Arabia.

Qurbat: An action done with the intention of seeking nearness to Allāh ﷾.

Shahādataīn: The testifying to the Oneness of Allāh ﷾ and the Prophethood of Muḥammad (Peace be upon him and his family):

أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ

Shariah: The noble and sacred law of Islām brought by the Prophet of Islām (Peace be upon him and his family) that forms the basis of all areas of a Muslim's life - including civil, criminal, and public law.

Surma: A black power found primarily in Middle Eastern countries, that is commonly applied in the eyes as a means of beautification. When applied, it looks similar to black eyeliner. It has also been mentioned in several aḥādīth in regards to the medical benefits of its usage.

Tartīb: Literally 'in succession'. Commonly used in conjunction with Wuḍhū and Ghusl, meaning that the actions must be performed one after the other in a set order.

Tayammum: A form of ritual purification in Islām when one does not have access to water.

'Umrah: The 'Lesser' Pilgrimage to Makkah performed in any month, except for Dhū al-Ḥijjah.

Wājib: Obligatory, necessary, incumbent. An act which must be performed, and if performed, one will be rewarded and punished for neglecting it, e.g., the daily prayers, the fasting of the Month of Ramaḍan.

Wājib al-Kifā'ī: An action that is compulsory on all Muslims, however, if even one person performs it, the burden is removed from all others such as giving the deceased Muslim a Ghusl.

Waṣī: A person who is to give effect to a Will is called an executor.

Zakāt: An Islāmic tax which is levied on certain goods, including wheat, grain, raisins, heads of cattle, gold, silver and other things.

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